

# Church Management



(See page 65)

Volume XXXVII

March 1961

Number 6

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## They Say: What Say They? Let Them Say

### PROFESSIONAL PRIDE

Dear Sir;

Donald J. Maccallum misses the whole point of professional courtesy. He should study the historic difference between a profession and a trade. Up to the sixteenth century in England, the ancient professions—medicine, law, the ministry—were all practiced almost exclusively by members of the religious communities. They labored, not for their own personal profit or advantage, but for the welfare of their people. They thought first of the patient, the client, or the parishioner. They were "professed" as monks and nuns, hence professional.

A tradesman, on the other hand, worked for his own personal profit. He sent a bill. He was concerned chiefly (unless he was a thorough Christian) with making a better income for himself and his family. Often he was a skilled craftsman, taking a pride in his work.

There was nothing unworthy in being either a professional or a good tradesman, although the one tended to be less selfish and more objective than the other.

After the Reformation, when priests of the Church of England were allowed to marry, lay lawyers and medical practitioners continued the ancient professions carried on previously by the professed. Thus the title "professional" grew up and bills for services rendered became the order of the day, except to those who continued as religious leaders. It is interesting to notice that even the Reverend John Wesley in the eighteenth century continued to offer medical advice to his followers, as his journal shows.

It may be painful to the clergy to realize it, but even in modern times the majority live on "charity" (in the original and best sense of the word). Their stipend comes from the voluntary offerings of their people. If they remain unpaid, it is unlikely that they will enter a court of law and sue their church officers for arrears of stipend.

Nor is the "medical charity," as Mr. Maccallum suggests, entirely as one-sided as he would have us believe! A parson is a public figure. If he is absent

from his pulpit through illness, a wide circle becomes aware of his sickness. Professional ethics prevent a medical man from advertising, and over and over again the question will be asked, Who is the minister's doctor? A minister visits new residents in an area. He will be asked, "Who is the best medical man?" Many a man setting up in practice owes a great deal to the commendation of his minister.

Again, many doctors throughout the world send their patients to the clergy for advice and help, especially where marriages have entered a difficult phase. The writer renders considerably more service to the medical profession, directly and indirectly, than he receives from his opposite number.

Instead of sitting on our wounded pride—false pride at that!—let us thank God for every courtesy extended to us, whether it is by the medical profession or in departmental stores. Where is the minister who is really doing his job who has not been called in by the management of stores to act as honorary welfare officer to their staff? All the way along the line it can be a reciprocal arrangement. A minister, who is a university graduate, should be compared not to his poorest parishioners, but with his graduate colleagues in the other professions. Has he as high a salary as the lawyer, the doctor, the teacher?

We may earn our salary by hard work, but professional pride should not prevent us from accepting a courtesy which is centuries old.

R. D. Dauntton-Fear  
Tamworth, Australia

### WELFARE QUESTION

Dear Sir;

Your editorial "Where Is the Point of No Return?" is addressed to an extremely important question, but it seems to me that it misses this question rather than really dealing with it.

Welfare payments are calculated on the least possible amount of money that will feed, clothe, and shelter a person or family. For instance, in California the most a mother and two children may receive under the ANC (Aid to Needy Children) program is \$168, regardless of their age. If it would be useful I would be glad to give you a complete breakdown on the amount of money allowed for each family expense. For example, the food allowance (ANC) for an adult is \$25 per month; maximum rent allowance is \$45. I assure you

(Please turn to page 4)

Church Management: March 1961



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Triumphal Entry window, First Methodist Church, Bridgeport, West Virginia.  
Created by Henry Willett; see page 65.

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### THEY SAY

(continued from page 2)

that there is no slack part in the budget which an ANC family operates under. Paradoxically, while the type of expert budget managing required would be hard to find among any cross-section group, the ANC mothers have the least resources, education, and training of any group in the American community. Other welfare programs tend to be even more stringent financially.

I have tried briefly to establish the point that welfare families do not live luxuriously. Now the important point missed by your editorial is that there is a large group of people, even in this country, whose standard of living is even lower than the standard set by welfare departments or programs. Beseated by restrictive welfare regulations, driven by pride, or just through ignorance, this woebegone group struggles to eke out an existence. They generally suffer from malnutrition, are poorly clothed, are subject to a greater amount of physical and mental illness, and produce a larger share of juvenile delinquents and criminals.

Why does not your editorial challenge a society which permits an economic system which on the one hand allows a vast number of people (usually middle-class church members) to have two cars, air conditioning, and deep freezers and on the other hand seriously deprives in every way another large group of people? The answer is certainly not only in more realistic welfare payments, and by no means in the increasing of the number of people on welfare, except perhaps as a temporary answer.

This is a problem, too complex to deal with in a letter, which has its roots in urban change, conflicting values, minority group opportunities, etc. Eventually, however, the vast needs of this group must be met. They must have opportunities made available to them so that a welfare standard of living will not be a step up. Rugged individualism and 2 percent or less giving to private welfare (and the church) do not add up to Christian concern for one's brother.

Kenneth A. Abbott  
Albany, California

### PROFITABLE EXCHANGE

Dear Sir;

The February issue of Church Management arrived Saturday and in it appeared again the department on Minis-

(turn to page 66)

Church Management: March 1961

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### Ten Things I Have Learned About Church Leadership

#### A Quest Editorial

Clayton L. Potter, Wyatt Park Christian Church, St. Joseph, Missouri.

#### I

To fear God and no other!

#### II

That if a good idea doesn't succeed, then "keep on keeping on." If it's good it's wrong to let it fail. Back up, and "try, try again!"

#### III

That it is better to put ten men to work than to do the work of ten men. The minister is called to guide and counsel Christian people in doing the Lord's work, not to do it instead of them, thus depriving them of Christian growth and Christian satisfaction and limiting accomplishment to what he himself can do.

#### IV

Never to expect "unanimity of opinion" on any important matter of program, method, or purpose. Progress must always be in spite of opposition.

#### V

That organization is no substitute for spirit and purpose, but spirit and purpose are practically helpless without organization. (What is everybody's business is quite often nobody's business, and good things do not happen although everyone thought they would!)

#### VI

That the minister must have the "center of gravity" in himself—not in the opinions of others—else he will be swept up in conflicting winds and so resemble not a leader but a loaf blown hither and thither. As the Aesop fable suggested, he must either carry the donkey or ride it. He has plenty of advice both ways. He can't please everybody. He must adjust to the "loneliness of command."

#### VII

To remember the wisdom of the lady who "made up her mind slow but made it up firm." Or that of Davy Crockett who insisted, "Be sure you're right, then go ahead!" Or that of Admiral Dewey who in quite unecclesiastical language at the beginning of the Battle of Mobile Bay said, "Full speed ahead and

damn the torpedoes!" Or that of Martin Luther before the Diet of Worms, "Here stand I; God help me!"

#### VIII

That many a church can trace its decline and fall to the minister who timidly heeded the sage advice of self-appointed oracles: "Never make announcements in the service," "Never speak of money in the pulpit," and "We must care for our own needs first."

#### IX

To remember that when most people say, "People are saying . . .," what they really mean is, "That is what I think." To ask, when told of criticism, "How many feel this way?" "Who are they?" "Do they have the facts?" "Is the criticism a 'blind' for irritation stemming from a more embarrassing cause the critic prefers to keep hidden?" "Is there a personal axe agrounding?" And, of course, "Is the criticism well advised and therefore to be given thoughtful consideration?"

#### X

That that minister is lost indeed, and a very poor disciple of his Master, whose prime purpose is simply to avoid offending.

### That They May Be One

The proposal of Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the United States of America, at the December meeting of the National Council of Churches for the merger of four large denominations—the Protestant Episcopal, the United Presbyterian, the Methodist, and the United Church of Christ—deserved every consideration. The dream of many Christians is for a United Christian Church to face a world which is shaken by materialism.

Christians have often been embarrassed by the old slogan "A United church for a divided world," for the divisions of the body of Christ are many, and the emotions which caused them are powerful. Divisions came early to the Christian church. While the books of the New Testament were being written, the believers were dividing into groups. That tendency has continued to the present time.



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We have just been examining the statistics reported in the 1961 edition of the Yearbook of the Churches published by the National Council. We find that it lists 254 different denominations. Two hundred and twenty-six of these are classified as Protestant.

Baptists lead the groups with twenty-seven denominations; Eastern Orthodox are next with twenty-two; then come the Methodists with twenty-one; and in the fourth place are the Lutherans with nineteen.

To get a comparison we picked up a copy of the Yearbook of the Churches for 1939. To our amazement we found that denominations are multiplying much faster than they are merging. In 1939 only two hundred denominations were reported. The Methodists and Baptists were tied with nineteen each; the Eastern Orthodox showed thirteen; and the Lutherans, ten.

Another amazing thing revealed in this study is the growth of some of the minor denominations. For instance, The Assemblies of God reported a membership of 177,000 in 1939; in 1961 the figure has grown to 500,000. The Church of the Nazarene reported 132,000 members in 1939; in 1961 it had grown to a membership of 300,000. The Church of God (Anderson, Indiana) saw a growth from 82,000 to 135,000.

Naturally there have been some casualties, but not as many as one may have supposed or wished to see. Religious bodies may be sick, but they seldom die. Among the few casualties I noticed there is one which intrigued me.

In the 1939 yearbook one denomination reported was the "House of God, Holy Church of the Living God, the Pillar and Ground of Truth, House of Prayer for All People."

Also listed was a denomination called the "House of the Living God, Which Is the Church of the Living God, the Pillar and Ground of Truth, Without Controversy."

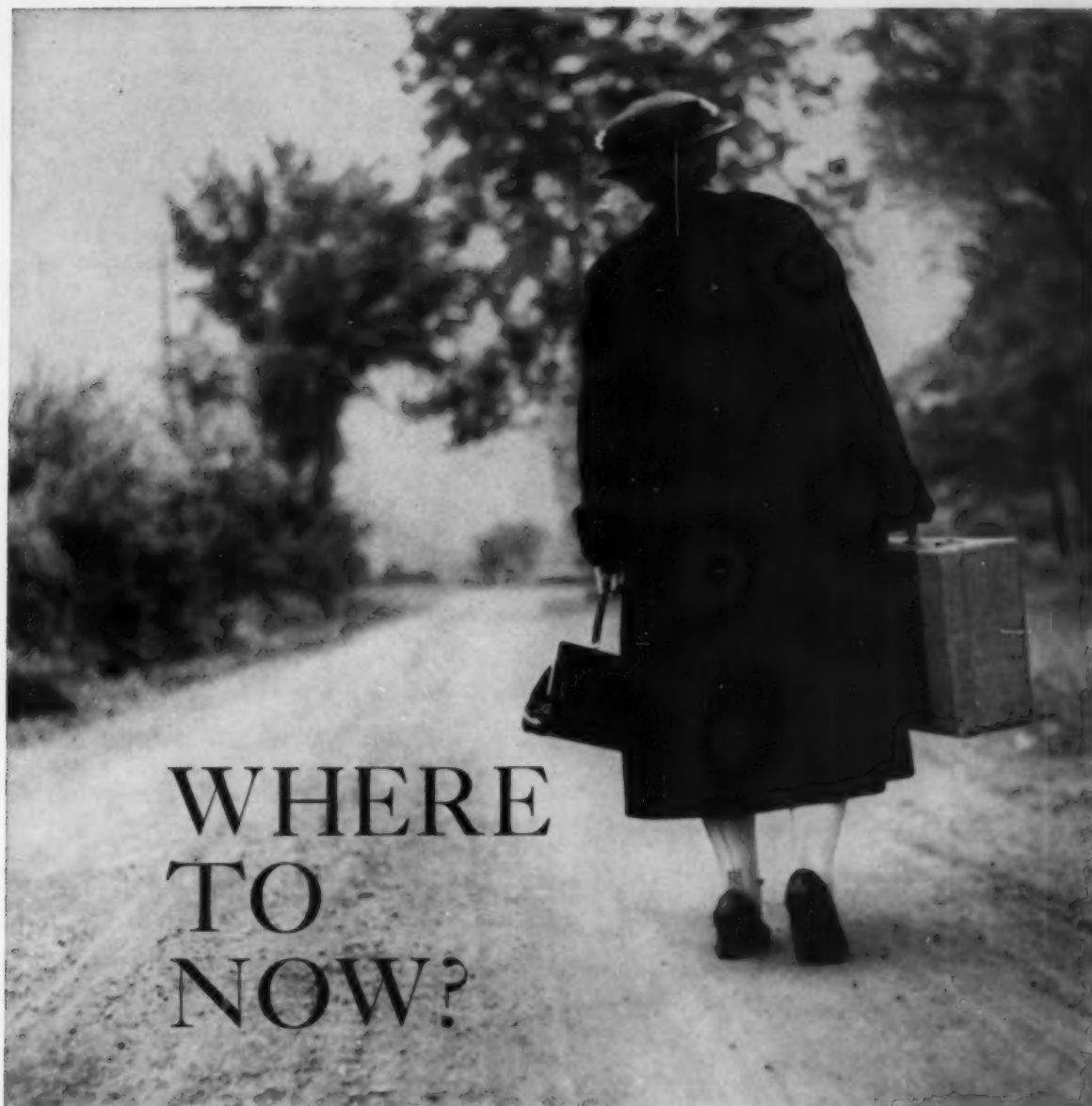
Only the first is not listed in the 1961 book. But don't worry. Others will arise to take its place. It just shows what happens to a church without controversy.

— CM —

## There Is Always a Crisis

Perhaps no one can be blamed for feeling that the age in which he is living is the most critical of the years of human history. But there is something to the philosophy of Malcolm Muggeridge, former editor of England's *Punch*, who insists that the very idea creates a pomposity on the part of statesmen who feel they have the power to move the world to better days.

In its short life our own nation has shared in this



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illusion of the single greatest crisis. Benjamin Franklin felt that the little nation fighting for its liberty was shaping history as he stated, "We shall all hang together or we shall all hang separately." Abraham Lincoln was sure that his period was the most critical as he solemnly announced, "Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure." Franklin Delano Roosevelt made his contribution to crisis diplomacy by insisting that his generation had a "rendezvous with destiny."

The average citizen is being bled to financial death by a multitude of taxes, each of which was first imposed because of the "present crisis," which we were assured would pass within a few years. The crisis passed, but the taxes stayed. While we cannot accept the philosophy of Muggeridge, who finds the revelation of human futility humorous, we do feel that the quality of our statesmen would improve if they could acquire a better prospective of human history.

— CM —

## Is It True?

Matthew Carey, Dublin born printer, was the publisher of Parson Weem's volume on the life of George Washington. When he first brought the manuscript to the printer, the shrewd Carey questioned the episode of the cherry tree.

"Is the story true?" he asked the itinerant preacher, marrying parson, and bookseller.

"Well, let us say that it is moral," replied the parson, with a wink.\*

Of course the work of Parson Weem has been discredited; readers take the story with a "grain of salt." Both writers and preachers live constantly under the same temptation as this early biographer. There are ministers who include as true many illustrations which are used simply because they carry moral lessons. One of the basic reasons that religious fiction has inferior classification by librarians and scholars is that the authors have made too obvious their efforts to teach a moral.

Some years ago a very famous evangelist was confronted with the charge of plagiarism. He had quoted too freely, without giving proper credit, from many better authors. Even Robert G. Ingersoll was included among those whose works had been appropriated. Faced with the charge, he had a ready defense.

"Of course I used their material. I used it for the glory of God. I turned it to good purpose."

The Greek fabulist Aesop was a wonderful moralist. But, at least, he told the readers frankly that he was dealing with fables.

\*As told in "Matthew Carey, Pamphleteer for Freedom," by Jane F. Hindman, published by P. J. Kennedy and Sons.





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## I AM A DOWNTOWN CHURCH

**I** am a downtown Church. I am dedicated to the glory of God, the love of Christ and the Communion of the Holy Spirit.

I have an honorable history. For almost 250 years the people of God have gathered to hear the proclamation of the Gospel, to learn of God's Truth and to receive the Sacraments. Around the Holy Scriptures and the Holy Table the living Word of the Word of the living God became known to them through faith in Jesus Christ.

From the Pulpit and the Holy Table, the people of God went out into every area of the city to bear witness to Jesus Christ as Lord of all life. In politics and economics, in trade and commerce, in business and government, in art and education, in law and justice, in war and peace, this people of God proved loyal, faithful and devoted. They were called upon to sacrifice much and without hesitation. They proved their faith and found their life in God.

Around me is an old, hallowed graveyard. Many of God's faithful servants were buried in this place. You can see their graves marked with stone, touched with age. Their bodies have returned to the dust from whence they came. Their souls are in the just and compassionate keeping of Almighty God. Because Christ lives, they live.

Yes, I am an old Church. I have heard strong men weep and great women sing. In my nurture young people have found vision and vocation; children have learned how to weave love from God into their life. Through every change of neighborhood, and through every change in the world beyond, I have borne witness to a God Who never changes and to His steadfast love.

I live in the very heart of the city. I listen to the beat of human souls. My work is not to a little section of the city, or to a small group within the city. My hand and heart reach out to embrace the entire area and all people. I admit to no distinction in class, color or condition. I recognize no barriers to God's love and our fellowship in Him. I am particularly interested in the well-being of the hurt, the sick and the sin-sick. I share with them the healing and the wholeness of God.

In me the rich and the poor come together for worship. Through my mission the poor become rich beyond price, and the rich become generous and gentle beyond belief.

People come to me from a divided life to find the unity of God's being. They come from a world at war to live in a world of peace. The world cannot understand this transformation, nor overcome it.

I am a downtown Church in the heart of a great city. I live for the glory of God and the need of His people. The older I am, the stronger I become. God is the source of my strength and the purpose of my being. I fear nothing the future can place before me, not even the gates of hell.

I am a downtown Church. I am dedicated to the glory of God, the love of Jesus Christ and the communion of the Holy Spirit.

As in the past, so will it ever be. My life in service to God depends upon your life in service to Him. I leave my future in your hands.

God is my witness.

Andrew M. Sebben, Minister,  
First Presbyterian Church  
in Trenton, New Jersey

# The Everpresent Presence

Roy Pearson\*

When I was a parish minister, I often wondered why my people came to church. Sometimes as I sat in the chancel, I even wished that I might put the question directly to them and wait for an answer.

"Why didn't you stay at home this morning?" I wanted to ask. "Why aren't you out mowing your lawn or lying asleep in bed? What was it that kept you home from the picnic, or pulled you away from your television set, or told you not to wash your car? Did your wife drag you to church? Did your mother tell you that she had the hairbrush ready? Were you ushering today and hence compelled to be here although you longed to be somewhere else? Did your conscience steal around behind you, catch you unprepared, and leave you feeling that for reasons which you could not clearly formulate, it was probably your duty to sit through a service again?"

Jesus once said that where two or three were gathered together in his name, he was in the midst of them, but if the truth were spoken, many people would be forced to say that they had never seen him in the public worship of their churches. Over and over again, in all parts of the land and in large parts of the world, groups of people come together in the name of Jesus, but if Jesus himself is actually present, they are not aware of it.

Some years ago, I read about a tall and talented gentleman who suddenly appeared in a little western town to prepare for the coming of a circus. He got the Boy Scouts to sponsor the affair. The local hotel saved twenty rooms for circus officials. A grocery store ordered

a hundred pounds of frankfurters. The Coca-Cola Company delivered dozens of cases of its product. A truckload of hay was dumped on the green to feed the elephants. The tall and talented gentleman himself sold two hundred and fifty dollars worth of advertising for the circus program, and while he was working at it, the hotel donated his room, a restaurant supplied his board, and two doctors who treated him got free passes to the show as their fees for their services. Then the man left town. But the circus never came, and the grocer with the hundred pounds of frankfurters voiced the town's opinion. "That guy sure could talk!" he said.

That is the verdict that many people pass on the church. It sure can talk, but that often seems to be all it can do. Some criticism of the church is obviously wide of the mark, but those who love the church most would be among the first to admit that many churches do not have the goods they advertise. Jesus simply is not in their midst, and neither is God; and when we really stop to think about it, we seldom find their absence strange. It is probably no secret among the angels that God is less than pleased with what happens in some of the churches that claim allegiance to him, and that he often has to use all of his restraint to keep from sticking hatpins into some of us, pouring cold water over our heads, or giving us a kind of heavenly "hotfoot." It is probably no secret that he fully understands what Jesus meant in saying that publicans and harlots would enter his kingdom before some of the "saints."

## WORTH SAVING

In 1751 William Warburton was Bishop of Gloucester, and on June 13 he sent to a friend a forthright letter about his faith in the church. "The church, like the Ark of Noah, is worth saving," he wrote, "not for the sake of the unclean beasts and vermin that almost filled it, and probably made most noise and clamor in it, but for the little corner of rationality, that was as much distressed by the stink within as by the

tempest without."

It does not always happen, this undefined event that gives significance to public worship. Jesus is not always in the midst of those who say that they have come together in his name, and the lovers of the church would be less than candid if they refused to admit that the church's worship is frequently no more than a farce.

But God be praised that this is not the whole of the story. Jesus is still to be found precisely where he said that men would find him.

One summer night in London, my wife and I wandered down to Hyde Park. There was a crowd in the park that night, and everywhere we looked, we saw men perched on top of step-ladders, shouting about something that they considered important. There were Communists, Catholics, Negroes, Protestant fundamentalists, Mormons, and one exhibitionist who apparently just wanted to talk and had no preference about his subject. But off to one side there was a group of people singing. They were natives of Wales, we were told, who, being in London, gathered in the park to sing the hymns they had learned at home. No one seemed to know where they lived, or who their leader was, or how they knew when their friends would be on hand to sing with them; but there they often were, and always singing. There were young people among them, and old people. Some were well dressed, and others still wore the clothes of the factories from which they had come. There were men, and there were women, and every now and then we saw a soldier or a sailor. But most important of all, these were happy people, triumphant people. As they threw back their heads and sang from full throats the beloved melodies of the Welsh hills, we saw that they were not posturing. We saw that they were unconscious of themselves. We saw that they had really met together in their Master's name, and with a sudden catching of our breath we knew that he of whom they sang was in their midst.

The presence that disturbed Words-

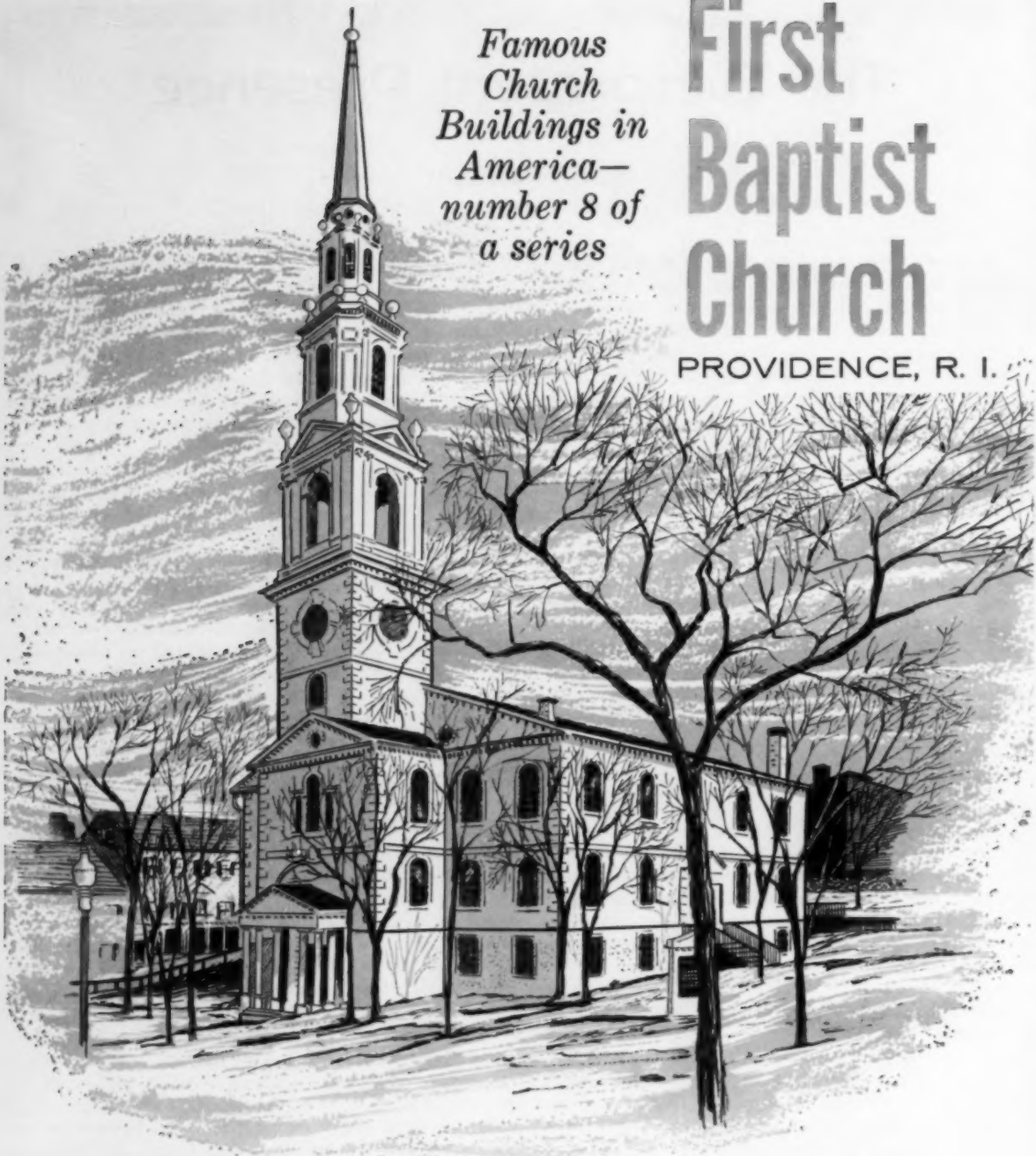
\*This sermon is, in reality, the introduction which appears in Dr. Pearson's new book "Hear Our Prayer." We have given it the title because it opens our eyes to the vistas of illumination. To the introduction we have added one of the prayers in the book. It is the Prayer for Easter. Dr. Pearson is the president of the Andover-Newton Theological School.

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worth with the joy of elevated thoughts is not confined to setting suns and the round ocean, nor to the living air and the blue sky, nor even to the mind of man. I have met it among the Welsh singers in London, and I have met it in the formal worship of a church. I cannot explain it, any more than I can explain how some of the food I eat becomes my brain, and some my blood, and some my bones. I cannot explain it, but I know it is true. Take two or three people; put them together in Jesus' name; and you always have one more person than when you started. Jesus himself is always there.

But if he is, how does it happen that so many people take part in the worship services of the church with no consciousness of any presence other than their own? Why do their prayers seem so often unanswered? Why have they never met the living God?

Sometimes the explanation is simply that they have been looking for God in the wrong place. They have tried to find him where he cannot be found. A few years ago Dr. Nels F. S. Ferre was speaking about the sense in which God is present in the world. We think that God is everywhere, he said, and we claim that he is equally alive in all of the world. But that is not strictly true; for if it were, our human freedom would be nothing but illusion. In the impersonal sense that his power undergirds all things, God is truly present everywhere; but in the personal sense that his conscious being reaches out to touch our own, God deliberately absents himself in order that we can have liberty even from him. It is God's preference not to come where he is not asked. When some lonely soul lifts up his heart in earnest prayer, God surely hears and answers; but the trouble with the common statement that you can worship God anywhere is that the most important parts of God's being are not to be found everywhere. All of God that we are likely to find in the places where many people proudly claim that they can worship him is a footprint, a part of his handiwork, a vague life force more akin to the wind than to the human soul.

Protestants have often been too sentimental about God, too unrealistic, too smug. We absent ourselves from public worship for reasons running all the way from rain, through the presence of weekend guests in the home or the lawn's need of mowing and the garden's need of weeding, to weariness after the party, the baby's feeding schedule, and

the difficulty of preparing dinner if we go to church. But it all boils down to the truth, which is that we do not understand God's ways with men. Regular participation in the church's worship is more important than some of us have thought. The church is God's house, and if that means anything, it means that people are more likely to find God there than on a golf course belonging to the Pleasant Hills Country Club.

Sometimes, however, the reason why we do not find the presence in our midst is that we are making the wrong kind of effort. "Some people in church," writes W. R. Maltbie, "look like guests at a royal banquet who couldn't afford to be left out, but have been forbidden by their doctor to eat anything." So much of the church's "worship" is not really worship. So many of us do not really pray in our services, do not listen to the Scripture with any actual conviction that God is trying to speak to us through the words being read, do not sing the Gloria Patri with any significant awareness of God's majesty or the Doxology with any more attention than we give to saying, "Thank you," to the one who passes us the butter at the dinner table.

#### THE PLACE TO START

Everybody remembers the words of Jesus when he said, "Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you." Our usual emphasis is on the second part of each sentence: we shall be given, we shall find, the door will be opened. But that is the wrong place at which to start. We ought to begin where Jesus began: with the asking, with the seeking, with the knocking. The heavenly Father knows what we want before we ask it of him; but in the realms of the spirit, the giving often cannot come before the asking, and God cannot make some of his gifts available to us until we have prepared ourselves to receive them. The untrained ear cannot comprehend the intricacies of great music. The uninformed mind will not probe the depths of masterful poetry. And the arrogant soul cannot receive forgiveness. It is one thing to say to God that you want to feel his living presence in your heart. That is good, but it is not enough, any more than it is enough to say that you want to be an expert lawyer. That, too, may be good, but that, too, is not enough. There is discipline involved. There are study, work, humility, and faithfulness.

But the biggest reason why we do not



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feel the presence in our midst is prob-  
ably that we have not done the will of  
him whom we say we wish to see. "Not  
everyone that saith unto me, Lord, Lord,  
shall enter the kingdom of heaven,"  
Jesus warned, "but he that doeth the  
will of my Father which is in heaven."  
And who of us can claim that he has  
done the Father's will, followed his  
commandments exactly, pushed the  
matter past the point where embarrass-  
ment or hardship begins?

Time once cited as its "Headline of  
the Week" the following item from a  
newspaper in Pennsylvania: "SAFETY  
MAJOR ISSUE OF SAFETY COUN-  
CIL." Such singlemindedness ought to  
be found in the church: Christianity  
ought to be the major issue of Chris-  
tians. But often it is not. Making money  
takes precedence. Keeping up appear-  
ances has priority. Fear of ridicule comes  
first. To be gathered together in Jesus'  
name means to be gathered together in  
honesty, in earnestness, in the readiness  
to sacrifice oneself, in the willingness to  
take up a cross and go a second mile;  
and failing so to be gathered together,  
we can scarcely be surprised when we  
do not find the promised presence.

In one of my parsonages the heating  
was by steam. In the basement we had  
a conventional furnace, and from it the  
pipes ran up to the various rooms of the  
house, in each of which there was a  
radiator. We had thought that each  
room would be equally warm, but we  
soon discovered something strange about  
our heating system. Whenever we shut  
the door of a room, thus isolating it  
from the rest of the house, that room  
got cold. The radiator was still there  
and the heat was still on, but it made  
no difference. The room got cold.

Corporate worship is more important  
than many people have thought, more  
significant in the understanding of God,  
more surely essential to Christian  
growth. When we try to find the pres-  
ence by ourselves, we usually become  
cold. It is when the doors are open that  
the warmth comes in. It is when we are  
gathered together in Jesus' name that  
his living spirit breathes upon our  
hearts, and cleanses our minds, and  
brings peace to our souls.

### AN EASTER PRAYER

God of all power and love, who didst  
lift from the grave our Lord Jesus Christ  
and by thy mighty power bring him to  
the life that knows no end, we praise  
thee that, being often dead while still  
alive, we yet may be alive in spite of  
death. We have come to thy house  
burdened with the knowledge of our

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to those who see  
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own sin, sick with the wretchedness that we have seen all around us, and weary with the vain attempt to leave a decent heritage behind us. We have beheld thy glory, but always through a glass and darkly. We have heard thy word, but seldom clear enough to leave no doubt it came from thee. Day by day the crosses mark the circling skies, and none need prove to us that pain exists or that unrighteousness is strong; but standing by the empty tomb, we scarcely dare investigate its emptiness, fearing to know lest, having known, we wish that we had been content with ignorance.

Come to us in this hour, O God. Whether we expect thee or sit in utter confidence that thou art not to be expected; whether we recognize thee or, having met thee, say that we have never seen thee; whether we deserve thy favor or merit only thy disdain—come to us in this hour, and do for us what we have not been able to do for ourselves. Descend upon us in thy pure and holy spirit. Cleanse us of the evil that leaves us unmoved by thy love. Free us from the hardness of heart that sees a brother crushed but does not lift his load. We believe in thee: help thou our unbelief. Disturb our confident assumptions; shatter our stubborn complacency; burn away our ugly pretensions; and stand us on our feet again as men and women created in thine own image and bearing on themselves the likeness of thyself.

We fear the wickedness without, our Father, but even more, we fear the weakness within; and praying that thou wilt save us from the world, we pray with still greater earnestness that thou wilt save us from ourselves. Raise us from the graves of our own digging. Loose us from the tombs of our own building. Redeem us from the sins which can be laid upon no conscience other than our own. Let this be indeed a day of earthquake and thick darkness—a day when the careless foundations of our lives are shaken down to firmness, a day when the winds of thy wrath blow out the boasted lamps of man and force upon us the awareness that our proud sufficiency is insufficient. Yet, too, let this be a day of rejoicing and great gladness—a day when suddenly we understand that although with men the saving of man is impossible, with thee all things are possible; a day when thou dost surprise us with the insight that in our weakness thou canst make perfect thy strength and through the foolishness of the cross reveal thy wisdom and power. In Jesus' name. *Amen.*

*Church Management: March 1961*



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## A Testamentary Trust Upheld

Arthur L. H. Street\*

A long-time member of a Christian Church during her lifetime had contributed to its expenses, including donations for the minister's salary fund. Among other things her will provided for the creation of a trust of certain farm land with her daughter, Norah, named as trustee to collect the income, pay taxes, keep up the improvements and to pay the net income "toward the salary" of the minister. On Norah's death, the probate court appointed a new trustee, pursuant to the provisions of the will. Oil production on the land began in 1952, and a surplus of \$46,000 accumulated in the fund in excess of what was needed to carry out the terms of the will.

Were the persons who were entitled to the estate left by testatrix in excess of that set apart for the trust fund entitled to a court order declaring them to be the owners of so much of the trust fund as was not needed to defray the minister's salary?

The Kansas Supreme Court answered this question, no. (*Simmons v. Reynolds*, 328 Pac. 2d 738.) The decision was influenced by the fact that the will specifically provided that the trust fund should not be used for any purpose except toward payment of the minister's salary.

The principal reasoning of the court appears in the following extracts from the opinion:

From all that has been narrated herein it is clear that at testatrix's death Norah was in being, the church was in existence, and it had a minister. Thus the legal title then vested in Norah and the equitable title vested in the church to carry out the trust. After the probate court put this religious charitable trust into operation by so vesting those titles and the time for appeal had expired, such vesting could not be attacked. It follows that when the present trustee was appointed, qualified and began to act, he replaced Norah in all respects, both factually and legally. The trust is active and the probate court continues to exercise jurisdiction over the trustee in his management there-

of. In trust matters a court retains jurisdiction to control the trustees in their management thereof and the probate code empowered the probate courts of Kansas with equity jurisdiction for that purpose. \* \* \*

The surplus of \$46,000 now reposing in the possession of the trustee gives rise to the vital question of this appeal. Plaintiffs claim they are entitled thereto under the residuary clause while the defendants claim plaintiffs are not so entitled if the devise to the church is not wholly void. We have carefully considered the unambiguous provisions of paragraph 8 of the will, previously set out herein, and while we are not passing judgment on any of these matters, it appears that the testatrix expressed no limitation as to time or amount and no provision was made for reverter or gift over. The present surplus could not have been anticipated by the testatrix. \* \* \*

No one can anticipate what accumulations or surplus will be added to the existing fund. There is no assurance that it will continue to pyramid, and, on the other hand, there is no assurance that it will cease to be supplemented beyond the amount needed for the particular and narrow intent of this trust. The income from the land might fail entirely. We certainly cannot determine from a careful study of her will that the testatrix intended to support and maintain this church entirely or to create any general charity. She had a sizeable estate during her lifetime and she did not then support and maintain the church entirely so it cannot be concluded that she intended to do so after her death. In fact, the contrary is manifested by her disposal, through other channels, of the other portions of her estate. When these proceedings were begun the church was in existence and had a full-time salaried minister. The trust, therefore, continued active. It was not passive, dry, inoperative, fully executed, or terminated. For a discussion thereof, see *Lafferty v. Sheets*, 175 Kan. 741, 267, P. 2d 962. Also

\*Lawyer, Gulfport, Mississippi.

(turn to page 66)



## Proper Selection, Installation and Maintenance

# Church Playground Equipment

William J. Duchaine\*

Now is the time for church boards to order the swings, slides and other playground equipment for summer camps, orphanages and other children's institutions. Ordering early will assure delivery in adequate time for installation as soon as the playground apparatus can be enjoyed by the youngsters.

Selection of the equipment that will suit the needs of the children is a most important consideration. Choose rugged, well-designed units that will provide repair-free service for years. Avoid flashy gimmicks that won't withstand the use and abuse that children usually give to playground equipment. Flimsy combination units like those seen in many backyards usually last less than a season. It's good economy in the long run to purchase only standard equipment from long-established manufacturers. Fad items and home-made products quite often do not come up to recognized safety standards.

When equipping the children's playground, it is advisable to select the basic units first, such as swings, slides, castle towers, castle walks, see-saw and merry-go-round.

Playground equipment should be sized for the various age groups as follows:

Swings—7 to 8 feet high for primary group of children, 2 to 6 years of age; 10 feet for junior, 6 to 10 years; and 12 or 14 feet, for senior, 10 and over.

Slides—Primary, platform height 5 to 6 feet and chute length, 10 or 12 feet; junior, platform 8 feet and chute 16 feet; senior platform, 10 or 15 feet, and chute, 20 or 30 feet.

Castle towers or castle walks—Primary, 7 feet in height; junior, 7 feet 9 inches; and senior, 9 feet 9 inches.

Many of the churches are installing playground equipment in the nurseries to keep the children busy while their

parents are attending services. A popular item is the portable see-saw, designed by the American Playground Device Company especially for indoor kindergarten and nursery school use. The board is highest quality Oregon fir, 8 feet long, 8 inches wide with all edges smoothly rounded and saddle shaped at ends for maximum comfort. The 1 1/8 inch steel pipe rocker supports provide a smooth, easy rocking motion at the ideal height of 18 inches above the floor.



One of the finest exercise-giving playground units is the American Castle Tower, which assures the utmost safety while children satisfy that urge to climb.

### Must Be Installed Correctly

The job is only half done after you have purchased the right playground equipment. Then comes the other important task—correctly installing the apparatus. You may have purchased the finest, strongest and safest units built, but you are in for much maintenance and replacement expense if you have not paid proper attention to installation details.

Correct installation is not as difficult as it might appear to be, however, because leading manufacturers supply detailed but easy-to-read blueprints which show the ground plans and outline rec-

ommended procedures for installing each unit.

While part of your crew is beginning to assemble the units, others can stake off for the excavations according to the ground plans. With the holes properly located and dug, the concrete mix can be poured. While the mix is still wet, the units—now assembled but with all fitting kept fairly loose—can be lifted into position and set down into the concrete.

Alignment of all frame members is of paramount importance to assure the best appearance and maximum structural strength. So, while the concrete is still wet and the fittings still loose, a level should be used on all members to bring them into perfect alignment. Make sure that top beams are level and straight, and vertical supports perpendicular to the ground. After alignment, the fittings can be pulled down tightly, and the concrete allowed to harden.

### Good Maintenance Pays Off

After the equipment is properly installed, a careful, thorough maintenance program should be carried on to avert possible accidents caused by defective units. Regular checkups on equipment are recommended.

### DEFECTIVE APPARATUS

Defective apparatus should be promptly taken out of use and repaired. Hazards under apparatus, such as exposed pipes, hard surfacing, and carelessly strewn objects, should be removed. Steel racks should be installed on playgrounds to permit the orderly and safe parking of bicycles.

Makeshift repairs or temporary patching up of badly worn or shoddy equipment is false economy and actually develops additional hazards for the youngsters. Instead, repairs should be made in a thorough and workmanlike manner.

The dealer who installed your apparatus will be glad to help you.

\*American Playground Device Company, Anderson, Indiana.

# The Role of the Church Business Administrator

V. O. Johnson and Millicent Tralle\*

The duties and authority of the church business administrator are seldom clearly understood by the pastor, the members of the board, or even the administrator himself. These should be clearly defined at the time of employment, to avoid future misunderstandings and to further smooth operation of the staff.

The field of church business administration is so new that no one has been able to write an adequate job analysis. Many have tried and some have done it admirably. But all have quickly found that denominational lines, geographical lines, etc. have all needed more consideration, as so often observed by the administrators. Responsibilities of the CBA vary from office management to custodial service.

It is believed by the CBA's generally that the profession is fast becoming a recognized and necessary part of a well-functioning church organization. Many have found that their pastors are very happy to have a responsible person lift the details of the administrative load from their shoulders, in order for them to be able to take care of more pressing pastoral duties. For this to happen, there must be perfect rapport between the CBA and pastor—a mutual liking and respect.

Methodist church business administrators, under the direction of R. B. Brauner, executive Highland Park Methodist Church in Dallas, Texas, are planning to work with denominational and state schools to see whether some curriculum can be added for the development of CBA's. They believe that, for the profession of church business administrators to function effectively and successfully, there should be formal training and places for in-service training.

Until this becomes a fact, church officials can only choose a man by his personality, experience and skills. While

he does not necessarily have to be a college graduate, he must be a sincere Christian of unquestioned moral character, preferably active in the work of his church. He must have the ability to command the respect and obedience of employees and deal harmoniously with the board and church members. That his loyalty must be complete goes without saying, and it will be more likely to be so if he joins the church where he is working. He must also be a completely responsible person, who will never permit any news releases to television stations or the press that might harm the church.

Age is a factor to consider. If too young, he lacks the poise and experience to meet the older, successful business and professional men on the board on equal terms. If too old, he probably doesn't have the nerve stamina to stand up under the pressure of myriad problems and responsibilities. Generally speaking, a man in the forties is a likely candidate.

A good CBA should have a solid background of business experience—selling as well as administration. Successful insurance agents often make excellent CBA's. It would also be helpful if he has had experience in purchasing, supervision of personnel and public relations. Besides representing the church administration in public and to the members of the board, he will be organizing and supervising the work of the offices, buildings maintenance and food staffs. He is likely to be handling purchases in many areas, from turkeys to pipe connections and office supplies. He must, therefore, learn where to go to get the best merchandise at the best price.

Since he will be handling the money, the CBA should be the chief budget officer with authority to approve all budgeted items and buying in general. Any person wanting to make a purchase in the name of the church should consult him as to whether funds are available, inform him of the exact price in

advance and receive the proper purchase order. Otherwise, there is confusion, dissension and, even, hard feelings. The CBA might be considered a skinflint by other members of the staff, but it is his responsibility to stay within the budget, even under if the money isn't coming in.

The CBA's primary duties are as administrative assistant to the pastor, in charge of staff counseling and direction, business administration, plant supervision—its use and maintenance.

He will counsel members of the office staff at the time of employment, then coordinate and supervise the performance of their duties. He will be in charge of all secretaries, including the pastor's secretary—always deferring to the pastor's wishes, particularly in regard to his own secretary.

The CBA must keep a master calendar of all meetings—class socials, Golden Age luncheons and dinners, department activities, board dinner-meetings, church dinners—every gathering requiring rooms and food service. While the pastor's secretary usually keeps a record of weddings, funerals and meals, the CBA must incorporate them in his master calendar and assign all space to be used by any group.

The pastor's secretary, or church secretary, if the pastor doesn't have a personal secretary, usually writes, edits and proofreads the church paper and writes copy for the Sunday bulletin. Then the CBA makes sure the paper is addressed and mailed on the proper day, the bulletin made available to the ushers on Sunday.

He will direct and supervise the custodial and food-service staffs. He will supervise the bookkeeping and banking. If there is a week-day school, he will help the superintendent with purchases and finances, including disbursements and payrolls. He will not only oversee the work of the custodians, but that of maintenance, plumbing, electrical, and all building repairs, hiring painters, plumbers and electricians, and handling all purchases of supplies.

\*Mr. Johnson is Administrative Assistant, Trinity Methodist Church, El Paso, Texas. Miss Tralle is a frequent contributor to "Church Management".

In a church the size of Trinity Methodist Church, El Paso, Texas, a CBA is virtually a "must." With over 4,000 members, there is an office staff of three full-time secretaries and one half-time. There are the Directors of Education, Youth, Evangelism, and Music. There is a hostess, plus a cook and maid, who serve 16,000 meals a year. There is a custodian and a helper. Then there's the day-school superintendent and five teachers.

If a church is fortunate enough to find such a man of all-round experience and capabilities, it should give him complete authority, understood by every one concerned. As in any other field of endeavor, much dissension is caused among church staffs by too many bosses.

He should be paid adequately—more than the average church budget considers adequate. Likely, he will have given up much more remunerative work, even, perhaps, torn up roots and moved his family hundreds of miles to join a pastor he loves and admires.

There should, of course, be complete rapport between the CBA and pastor, a point mentioned earlier and one that can't be stressed too much. There will also be such rapport between the CBA and board members of the church (in so far as any one man can please all of them), and between all members of the staff, including janitors. A mutual liking and respect.

Above all, the CBA should be given love. His is not an easy task. There are no regular hours. There is nobody to substitute for him. He must be ever alert, willing and able to cope with every situation, every emergency.

But ask any successful church business administrator, and he will tell you he wouldn't change places with any other man in the world. For he is dedicated; else he wouldn't be a CBA in the first place.



## OLD SINS

Our decade-sins are very strange:  
Life's churning rapids wear them  
down

And hew their jagged edges round  
Until their shape begins to change.

The wrong that slashed our soul  
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In time becomes a polished right!

Orlo Strunk, Jr.  
Buckhannon, West Virginia

*Church Management; March 1961*

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# Recruiting Sunday School Teachers



Peter J. Hampton\*

so the potential Sunday School teacher subconsciously reasons, "is a person of import who is asking me to do him a favor. If I say 'yes', I will teach, the prestige person will be happy and I have personally gained in stature because I have been able to identify with him."

This approach, of course, does not reach everybody. The church member who regards himself as a prestige person will not respond to this method of recruitment. To lead him into teaching we use other methods.

## Selling A Personal Service

A second recruitment approach that we have used with success is to point out to our potential Sunday School teachers that serving the church by teaching is actually a way of serving one's self. We stress the fact that Sunday School teaching is a form of self-expression. Through teaching a person can gain greater self-fulfillment. We also point out that the person who can teach is actually obligated to teach.

The great philosopher, Plato, tells us that in the ideal community men and women do that for which they are best qualified by heredity and by education. Hence, the person who can teach is expected to teach. It is his inherited duty. The person who can learn to teach is obligated to do so. It is his acquired duty. Only the person who does not possess the capabilities for teaching and is not interested in teaching is free from the duty to teach. When members of the congregation see Sunday School teaching in this light they are usually willing to teach if they can, and willing to learn if they cannot.

## Paying For Services Received

Our third approach to the recruitment of Sunday School teachers is to point out to members of the congregation that teaching is one more way in which they can give payment for services received from their church, one more way, that is, in which they can serve their church and their God.

We do not for a moment suggest that the relationship between man and his God is a commercial one and can be put on a pay-as-you-go basis. God sacrificed his only son for us so that we might live

forever. He did this not because he expected payment in return, but because he loves us. In a similar way, the church expects payment in services from its members. Not because they owe it, but because they should be motivated to serve out of the goodness of their hearts.

There are many members in our congregation who choose to serve in other ways than teaching. The offers for help extend from secretarial work to landscaping, and include many different occupational activities. We make a careful tabulation of the services offered and whenever possible make use of them. But like many other institutions and organizations, a church can make use of only a limited number of different kinds of services. Thus, a bricklayer's services to lay bricks cannot be used unless the church has bricks to be laid. But this does not mean that the bricklayer's brick-laying skills cannot be used. These can be transferred to other, similar tasks that the church may have.

We are mindful of the fact that human being have many talents. Some of these talents are undeveloped; some of them are dormant. So it is with teaching as a talent. There are those whose teaching skills are undeveloped and there are those who do not even suspect that they have teaching skills. Because of this we are not dismayed when a church member tells us, "But I've never taught before in my life. I am no teacher." We believe differently.

In a sense, we are all teachers. Every day we are called upon to direct, to explain, to encourage, and to lead. The talents we use to communicate with others in the family, on the job, and in the community can be harnessed for teaching under guidance. When the members of our congregation realize this, many of them express a willingness to try and teach Sunday School. And this is all we ask. When we have the talent and the motivation, the know-how can be taught as we do in our teacher-training program.

## Assisting With the Management of Time

There is still another recruitment technique that we use to good advantage in getting teachers for our Sunday School. Many members of our congrega-

We have one of many large Sunday schools in the country. Last year we had more than a thousand children, teen-agers and adults in attendance in our nursery, kindergarten, primary, junior, junior high, senior high and adult classes at the Lyndhurst Community Presbyterian Church. This year we have even more. To serve such a large Sunday School population we need more than two hundred regular and substitute teachers. The job of recruiting this many teachers, almost every seventh adult in the congregation, is by no means an easy one.

Over a period of time we have developed a number of recruitment techniques which have made it possible for us to fill our quota needs for willing teachers long before the beginning of the new Sunday School year.

## Selecting Prestige Persons

Our first consideration in selecting Sunday School teachers is to entrust the recruitment of our teachers to responsible status persons in our congregation. The persons selected are members of our Christian Education Committee and have prestige status in the community. They may be professional people such as physicians, attorneys or college professors. They may be persons who are well-to-do. Or they may be persons who are successful social arbiters in the community.

We have found that "status" people make good recruitment officers because they permit the person who is asked to serve as a Sunday School teacher to identify with a prestige person. "Here,"

\*Director, Psychological Services Department, University of Akron, Ohio.



tion express a desire to teach, but point out that they are too busy with other things. Accepting the responsibility to teach, they claim, would only mean giving up some other activity important to them. These people we recruit as teachers by helping them to manage their time in such a way that they have enough time left over for Sunday School teaching.

How do we do this? Not by suggesting that our people drop, delegate to others, or postpone activities important to them. On the contrary, we suggest that they continue with their activities as before and find the additional time for Sunday School teaching by the simple expedient of increasing their activity output and by refining their techniques of self-management. This new way of finding time for extra activities requires self-discipline, to be sure, but it is well worth the energy spent.

To increase activity output we advise, first of all, that members of our congregation get rid of their obsolete knowledge and their outworn skills. As they do this we also suggest that they learn to increase their mental picture-making capacity by increasing their mental alertness, their energy output, and the range of their knowledge.

We try to be specific in our help on how this can be done. Mental alertness, we explain to our potential teachers, can be increased by changing routine ways of doing things; by practicing several skills daily; and by cultivating new interests centering in observation. Energy output can be increased by reducing time spent in defensiveness, criticism, and the defense of false beliefs. It can also be increased by refinement of methods and by avoiding excessive fixation of energy at different levels of growth and development. Finally, the range of our knowledge can be increased by training the brain through the exploration of new sensory experiences and new ideas.

### Teaching Our Teachers

Our first concern in teaching our Sunday School teachers to teach, once they have been recruited, is to allay possible apprehension about teaching that they may have. This can be done successfully in part by helping teachers relate their teaching to the interests and experiences of the age group they are to teach, and in part by varying their teaching approach and by working for a maximum of participation by the class.

To achieve these ends, the new

teacher is provided with a variety of assists that can be obtained from parent-teacher magazines and from such Christian faith and life publications as: *Growing*, *Open Door*, *Discovery*, and *Counsel*. In addition, the new teacher can also take advantage of the training for teaching provided by the teacher-training classes in our church, the area curriculum previews and special confer-

ences for teachers, and the Synod leadership training schools conducted every summer.

It is gratifying to know that many of our teachers find Sunday School teaching so stimulating and so satisfying that they came back year after year to resume their responsibilities of leading our young people into a life of "Christian faith and active discipleship".



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## Age Limit of 50 No Longer Applies

# Clergymen Eligible For Disability Benefits

Glenn D. Everett\*

Clergymen and missionaries who elected social security coverage when it first became available to them in 1955 are now eligible to start drawing benefits before the age of 65, should they become totally disabled.

Those who signed up for the program in 1956 became eligible as of January 1, 1961.

No longer will there be an age limitation of 50 years applicable to them or other social security recipients. A man or woman who becomes disabled at any age is now eligible to draw benefits if they have had 20 quarters out of the last 40, or in other words, five years out of the last ten, in employment covered by social security.

Clergymen were not eligible for social security until January 1, 1955, unless they had some secular employment prior to entering the ministry, and, hence, did not have any quarters in which they paid social security taxes. But, if they have been continuously employed since then, they have now established the necessary 20 quarters to qualify for eligibility.

The Social Security Administration is applying a very rigid test, however, as to "total physical disability." It means that an individual must have a physical or mental condition so severe that he is unable to perform any useful work at all. It does not mean merely that he is unable to follow his customary calling or professional vocation.

For instance, take the case of a clergyman who is 62 years of age and has suffered a series of heart attacks that led his doctor to advise him to retire from preaching and from the heavy cares of his large parish. He applied for early payment of his benefits, but was refused on the ground that he was not totally disabled, but was able to perform work of a less strenuous nature. He did take a job with a religious agency which involved merely sitting at a desk and answering a telephone and other light

chores. His argument that he was disabled from following his normal calling as a parish minister did not carry weight with Social Security officials.

On the other hand, a young clergyman only 26 was stricken with paralytic polio that keeps him confined to an iron lung. His benefits were promptly forthcoming because it is obvious that a man who is confined to an iron lung cannot do any useful work. In this case, he had been in the ministry only two years, but, fortunately, had some part-time employment during high school and college days, and an almost full-time job with a religious agency during seminary study that gave him enough quarters of covered employment to qualify him for benefits.

What are these benefits in the case of a man thus stricken in the prime of life? They are the same as if he had reached the age of 65 and retired voluntarily. In other words, they are determined (under the new amendments to the Social Security Act) by his average earnings since January 1, 1951, with the option of dropping out the five lowest years. For the young minister, those years were the low-income years when he held part-time jobs in high school and college. The most recent years when his income had been at the \$4,800 maximum level, or close to it, were the ones selected.

The first \$4,800 a year of income is taxed for social security purposes and also the base for determining benefits. This young minister drew almost the maximum \$120 a month benefit allowed to a recipient. At the same time, his young wife, since she has children under 18 years of age, draws her benefit of almost \$60 a month, and each of the two children draws a benefit. This brought them close to the family maximum which is set at \$254 a month, and, needless to say, is of tremendous assistance in a family situation which otherwise would have forced them to become dependent on charity.

As the years go by, if the young clergyman survives, and if his condition

improves, he may lose this social security benefit, if found sufficiently recovered to resume some kind of employment. His wife will draw her benefits until the younger of the children reaches 18, if he continues to be disabled. Her eligibility will then cease until she is 62. Should he pass on, she will draw a widow's benefits until the children are both 18.

The important thing to remember is that Congress, in the new amendments to the Social Security law, has eliminated the former requirement that an applicant for disability payments be at least 50 years of age. A person who becomes disabled at any age, who can meet the standard of 20 quarters out of the last 40, will be eligible for benefits.

While Social Security officials must necessarily be strict in their interpretation of the law, lest malingers be supported by the overburdened taxpayers, they are not being unduly restrictive, as evidenced by the fact that 380,000 persons were drawing such benefits as of July 1, 1960. They were drawn entirely from the 50-65 age group. While lowering of the age limit is not expected to add more than 100,000 names to the roll, it does show that a great many individuals who are seriously handicapped are being assisted.

Those clergymen who have waited to sign up for Social Security and who are now taking advantage of the second chance just given them by Congress (to sign up prior to a final cut-off date of April 15, 1962) will have to wait five years to establish eligibility for disability. Those who sign up before April 15, 1961, must pay their self-employment tax for both 1959 and 1960. They will become eligible, under the 20 quarters requirement, on January 1, 1964, at the earliest. Those who sign up next year will become eligible in 1965.

The disability payment for the individual is that which he would draw were he 65, in other words, a present maximum of \$120 a month. If his wife has children under 18 in her care, or

\*Church Management Washington correspondent.

if she is herself 62 or over, she is eligible for benefits, too. Children of the disabled individual, if under 18, also get dependent child benefits. So, too, under certain circumstances, can a dependent parent. An over-all family limitation of \$254 per family applies.

A disabled clergyman may draw some benefits from his church's pension plan or his own personal insurance, or both. These will make no difference in his social security benefits, since they are not considered or be "earned income." If his church helps him out by furnishing him a house in which to live, this is not considered "earned income" either because he is not able to work for it. But if his wife has to take outside employment her own benefits, to the extent that she earns over \$1,200 a year, will be reduced or terminated, although not her husband's or the children's.

Sometimes a situation may arise where a minister is disabled, for instance, by a stroke or heart attack, and the church continues his full salary, hoping for his recovery. The hopes are not encouraged, however, and it becomes apparent that a permanent replacement must be engaged. At what point has disability occurred? Technically, when he was no longer able to work. But application can be made retroactively only 90 days and if the church wishes to continue contributing to the care of the stricken pastor it should be done not as salary, but as an honorarium or pension, not in a category where it would be considered "earned income."

When application is made, it must be accompanied by a signed statement from the physician in attendance, giving details of the illness and attesting that the man or woman is no longer able to perform any useful work. Social Security officials then ask the state's vocational rehabilitation agency to investigate. A trained rehabilitation worker is usually sent out for an interview to determine if the individual can be helped back to self-support in any way. A clergyman stricken with blindness, for example, although disabled for the work he was performing, would probably be required to take a rehabilitation course in order to qualify him to work with the blind, unless his other physical condition and The closer a man is to the normal re-age made such a program unsuitable. tirement age of 65, of course, the less emphasis is placed on vocational rehabilitation. A young man of 35, for his

(turn to page 66)



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Philip Jerome Cleveland\*

## The Dream Of A Pastor's Wife

I have often preached a favorite sermon entitled "The Dream of Pilate's Wife."

Possibly the time has come to mention a closer experience and to relate the rather startling dream of a modern pastor's wife.

Yes, perhaps the time has come to follow the apostle Paul's advice and give tribute to whom tribute is due. Various pastors, city as well as rural, will join me in a good devotional hymn in praise of the blessed, long-suffering mistress of the manse.

In a moment of most critical dejection, perplexed, my entire future at stake, an ill wife's incredible loyalty steadied this man's craft and she challenged it to "right onward steer."

My brethren in the ministry will enjoy a word spoken for the angels of the manse. Perhaps many have already wondered that I have not yet stressed the vital and good offices of a preacher's helpmeet.

She is in a very real sense a private secretary, publicity department, youth leader, ladies' aid promotional agent, parish visitor, home missionary and another thousand blessings all resolved into a sublime Committee of One.

Blessed be the church, large or small, that possesses a true and saintly mistress of the manse, for it can achieve no higher blessedness.

But to get on with my narrative.

At the moment of which I write hope was at low ebb. A darling baby daughter had suddenly departed this earthly life; a cruel wind had torn my elegant shrine to pieces; there was no call to preach anywhere due to many hurricane Church-casualties. Wife became exhausted and had to undergo a serious operation; our oldest boy was a helpless invalid. I thought of emulating the patriarch, Job, and sit amid the ruins in sackcloth and ashes.

Is there any pastor who must not, sooner or later, face the solemn testing of his soul? Ella Wheeler Wilcox wrote:

"For the test of the heart is trouble,  
And that always comes with the years."

It came, one crucial and overpower-

\*Author, Minister, LeRayville, Penn.

ing month after bearing, it seemed, all that humanity can bear in severe reverses, I had to rush the good wife from a Connecticut hill to a far Massachusetts' city hospital.

Dr. Charles H. Phillips, physician, surgeon of the Beverly General Hospital, knew wife well, had delivered her last baby boy into the world. He declared for swift surgery. And the kind angel of the manse went under the ether, the knife and the scalpel.

While she lay, so white and resigned, on a lonely hospital cot, a handful of words came to me out of the night. They just came, and I scribbled them down, typed them and handed them to her the next day.

She read them, thanked me for them and placed the typewritten sheet inside the little brown-leather Bible on the hospital stand.

One day Dr. Phillips caught her reading the paper, seized it playfully, chided her about a love letter and read the poem. Far, faraway, misty light trembled from his thoughtful eyes; it glimmered through his glasses.

"Can I have this paper for a day or two?" he asked.

He read the handful of lines to patients of his, to doctors, nurses, the girls in training in his large class on obstetrics.

The inspiration for the verses had been a dream—as wife fought for regained health and strength one grim, unspeakable night. She told me, quietly and simply, the moving picture that was unreeling for her out of the mysterious theater of the dark.

Suddenly the hospital corridors stretched out into a high, brilliant vestibule. She was surrounded with exquisite music and rainbow radiance, and she sat in a luxurious chair; it was a hauntingly lovely waiting room. Childlike, sun-radiant angels were continually appearing and disappearing, speaking to people, running bright errands. People continued to arise and follow them through a charming door into a place of melody and beauty.

In a few moments a darling cherub stood at her chair, smiling so like our recently deceased baby girl! In a voice

nicely balanced between a whisper and a song the cherub announced:

"You may go in now . . . if you like."

Wife said that despite the joy enfolding her, the indescribable atmosphere of peace and love, the immaculate effulgence, the cessation of all physical pain, she looked around the vestibule and magnificent entry for the homely, awkward shape of a man in preacher black. She searched right and left for the man she somehow felt ought to be around.

Her search unrewarded she smiled to the sun-glowing face that fell like sweet solar heat upon body and soul. Her words were few.

"If you don't mind, I'd rather wait for my husband."

A cherub's penetrating gaze searched a woman's very soul.

"Very well, if that is the way you want it."

"I do."

The vision faded; wife awoke in a dim-lit hospital; the white-clad nurse was approaching her bed to administer the sedative for the night.

When I called that morning the wife related her unusual experience. It was all so real. The shimmering splendor could scarcely be described, the modulated and nerve-ravishing melodies, the pure radiance in a cherub's sinless eyes.

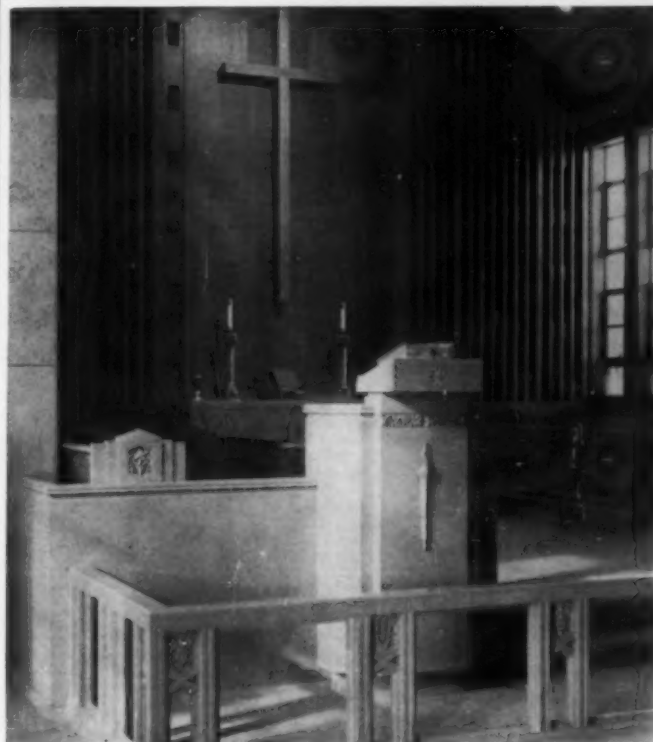
Nothing has ever affected me more deeply than my sick wife's simple, touching recital. With a torn and twisted church on my hands, a discouraged, despairing flock, her adored child in the cemetery—did she wish to postpone eternal joy and peace, the heavenly music in order to share a worried man's shriven career and difficult life?

"For better, for worse; for richer, for poorer; in sickness and in health—why, she really meant all that, even when fronting Eternity!"

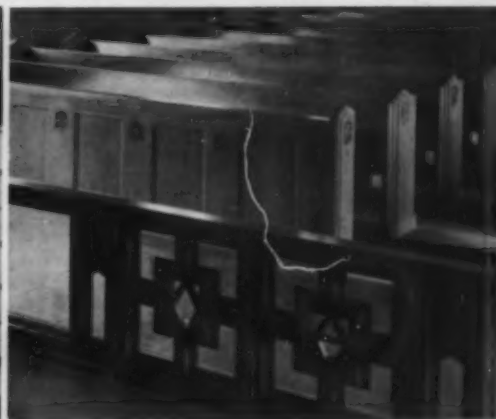
Thinking such thoughts, humbled, rebuked by life for my own infinitesimal aches and pains, I returned to my father's house and then my poor, handful of words came to me.

Wife slipped that sheet of simple words inside her little brown leather Bible twenty years ago; she slipped them





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in between covers, nestling them against the Twenty-Third Psalm. The paper is old, yellowed, creased and cut today. I have a hunch those words will always be there.

Perhaps it will not be amiss to let other care-worn, hard-pressed pastors scan the brief stanzas. Many feel exactly as I do; some might be looking around for some verses to slip into the well-thumbed scriptures owned by the mistress of the manse. So here goes.

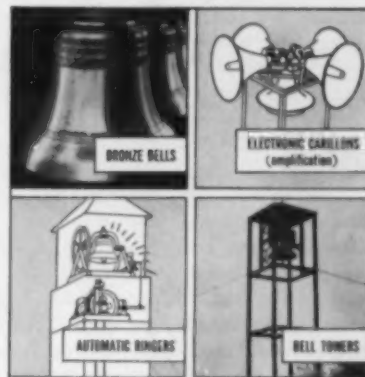
Should once I dare confess my  
heart to you  
My words would likely sound  
as blasphemy—  
Words I should choose, the  
thoughts I would disclose  
Might breathe of sacrilege, my  
dear, and be  
Almost too worshipful. But  
only so  
Could I be true to what I feel.  
Your love  
Has been the light of life, your  
constant cheer  
The sun by day, by night the  
stars above.  
Where you go smile green  
pastures, waters clear;  
The hearth where your eyes

shine reveals the throne  
Of God, it seems, because peace  
enters there  
My restive spirit always. Should  
I own  
The things I feel—you might  
think sacrilege,  
Though God, I know, would  
smile to hear me say  
Such tender things; he would  
not grudge my zeal  
To one so fair and worthy. Day  
to day  
Your presence gives me strength  
to venture on,  
And to the end, through wind  
and tempest's flame,  
Your faith shall keep me. And  
when lips are hushed  
They shall fall silent blessing  
your dear name.

The lines were simply titled "To My Love."

And should my earnest ministerial brethren ask me to suggest a text for the verses. I would answer with a sentence from wise Solomon: "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."

(end)



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## A Sermon of Will

# "Under the Circumstances"

Eugene Dinsmore Dolloff\*

*"He that overcometh shall inherit all things: and I will be his God, and he shall be my son."—Rev. 21:7*

It was in the long, long ago. An old, bewhiskered, broken-down man sat in the door of a miserable hovel which he called—"Home." His earthly journey was almost completed.

From the near-by Judean hills came a young, virile, care-free man who, in jestful spirit, addressed the old man, "What hast thou to say for thyself?"

"Draw hither, lad; listen to me." There was a plaintive quality in the aged man's speech. The youth drew near, sat down on the ground, to listen. "Time was," he began, "when I was young, dashing and carefree as thou art. I possessed both health and wealth. Yet my heart was deeply disquieted. One day a strange and wonderful man came to our village—they called him 'Jesus of Nazareth.'" Deep emotion registered in the voice and visage of the narrator.

"That man fascinated me, profoundly," he continued. "Immediately I felt within my being he possessed that which would bring peace to my soul. I ran to him and, kneeling before him, asked, 'What must I do to inherit eternal life?' He told me plainly. He was right, I knew he was right. I wanted to follow his directive, but to give all my wealth—I simply could not do that, so I refused, and went away. 'Under the circumstances' I had no alternative—so I thought. Never will I forget the pleading look on his face. That, lad, was my hour with destiny, my hour of measureless tragedy. That which I would not give then I have lost since. Passing years have served to deepen the black mantle of colossal failure!"

Yes, "under the circumstances." How often we hear this phrase. How frequently we make use of it. Almost without exception it is employed as an ex-

cuse, an alibi, a subterfuge by which we hope to side-step doing something right and demanding, or of pursuing some course which we full well know should not be followed.

We shall act wisely to make two pertinent, practical observations.

*We are always surrounded by circumstances.* This is one of the basic laws of life, one of the inexorable inevitabilities of living. Without exception circumstances surround every person, young and old, learned and ignorant, rich and poor, wise and unwise, righteous and evil. There is no possible avenue of escape.

Circumstances emanate from two sources. Some we create for ourselves. It is well for us to know that many circumstances which make life disagreeable are self-incurred. The pattern of living which a person espouses, cultivates and develops will color and qualify to a marked degree the circumstances by which he is confronted. John Oxenham understood this when he wrote

*"... To every man there openeth  
A high way and a low,  
And every man decideth  
Which way the soul shall go."*

Probably a vast majority of circumstances which encircle us are created by others. These we are powerless either to eliminate or alter. It is true that repeatedly "the innocent suffer for and with the guilty." In this sense an inno-

A commanding illustration springs to mind. Not long since a brilliant young man was placed under arrest, charged with first degree murder. Lurid details were alleged in connection with the supposed crime. For over two months he was locked up securely in grim Charles Street jail, Boston, awaiting trial. Was he guilty? Or innocent? His young wife, in far-away Holland, crossed the ocean to be with her husband, or as near as possible. Whatever had taken place, she was innocent, yet she was mantled in

grief, shame and endless realms of unfavorably publicity. These were the adverse circumstances which surrounded her, for which she was in no sense responsible.

*Circumstances must be met in one of two ways.* Every person should thank God that there are two alternatives—not merely one. A person can, indeed must, choose to live "under the circumstances," or "above the circumstances."

To live "under the circumstances" is to be victimized by the defeatist attitude. The quitter, in any area of life, literally says by his outlook and philosophy, "I'm a victim of circumstances over which I have no control, for which I am totally irresponsible—why try to escape this trap which others have made for me? What's the use? Why try?"

Recall the advice given to Job by his wife. Having suddenly suffered the loss of his flocks and herds, his sons and daughters and, finally his health, Job covered himself with sackcloth and ashes. "Dost thou still retain thine integrity?" scornfully interrogated his wife. Then she hurried on to advise, "Curse God, and die." Unwisely she urged Job to "live under the circumstances." How different was his attitude so strikingly revealed by his answer, "Shall we receive good at the hand of God, and shall we not receive evil?"

And Elijah. After having gained a most significant victory over the Baal prophets, he fled before the angry threats of Jezebel. He became very sorry for himself, indulged himself to the debilitating poison of self-pity. Crawling under a juniper bush he willed to give up the struggle, to quit the conflict. Says the record, "And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life." In that moment Elijah ran up the white flag, and willed to "live under the circumstances."

Whereupon God said to the weak-kneed prophet in no uncertain terms,

\*Minister, First Baptist Church, New Bedford, Massachusetts.

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. Up, return to your work."

Never did a mother pray more faithfully for the recovery of a son than did she. Death claimed the dear one. The mother was shrouded with sorrow and—despair. Very insistently she charged God with utter neglect, either an unwillingness or inability to answer her prayers. Her mournful conclusion was, "All that is left to me now is a newly-made grave and memory." She allowed herself to "live under the circumstances."

This negative decision, admittedly, is the easiest and simplest way out of the dilemmas of life—temporarily. But it always testifies to the lack of "backbone," a willingness to drift with the tide—like a dead fish, and serves to create and develop derelicts on the sea of life. Wise is the one who always keeps in mind the truth of an axiom which my blessed mother continually repeated to her boys, "The quitter never wins and the winner never quits."

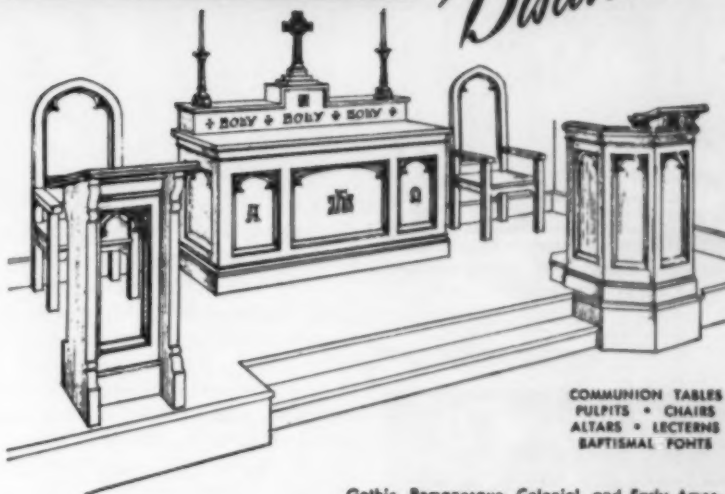
Wonderful beyond words is the fact that any person—without exception—can "live above the circumstances." This is the spirit and attitude which tests the metal of the soul, the resolution which merits and receives the approbation and limitless support of—God. "He who wears the spurs must win them." "All things" are not inherited by the person who quits, who says, "Its no use, so why try?" But to "he that overcometh." Yes, "he that endureth to the end shall be saved."

Over four hundred years ago Columbus discovered the outposts of the North American Continent. He labored under extremely grave and trying conditions. Many times it would have been profoundly easy for him to have said, "under the circumstances I simply must quit." Not so, however. His unceasing directive was, "Sail on!" He sailed "above the circumstances." Peculiarly significant are the following words which he wrote to the king and queen of Spain:

"... These great and marvelous results are not to be attributed to any merit of mine, but to the holy Christian faith... for that which the unaided intellect of man could not compass, the spirit of God has granted to human exertions, for God is wont to hear the prayers of His servants who love His precepts even to the performance of apparent impossibilities. Therefore... let  
(turn to page 30)

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## Junior Sermon\*

### "Chicken Eater"

R. E. Eshmeyer

In the village of Tettu in South India, one of the young chickens from the nearby missionary's flock had strolled over to the Christian boy's school where Chandra and Jaiya saw it and threw bits of their lunch to it.

"And you would eat that kodi pilla!" Chandra said with disgust.

"That kodi pilla would taste very good," Jaiya retorted. "My people have long been non-orthodox Hindus—long before they became Christians—and for hundreds of years have not believed that this kodi pilla might be my great-grandmother. It is ridiculous."

"And my people were orthodox. While we no longer believe that this kodi pilla might be your great grandmother we still do not believe in eating flesh."

The boys were standing about eight feet apart with the chicken between them, when the most unusual thing happened. The brahimini kite (comparable to our American bald eagle) darted as silently as a shadow between them, almost touching them, and when the great wings flapped again, sending a cloud of dust over the boys, the chicken was gone! Hanging by the talons of the king of birds, it was on its way to the kite's nest atop the high banyan tree.

The boys stood spellbound. They knew very well that the kite had a nest of young up there a hundred fifty feet from the ground and not three hundred yards away. They'd seen the hated old robber circle the village many times to

steal whatever it might. But who would ever have guessed it would have the nerve to snatch a chicken from between two boys on a schoolground!

After some moments passed and he'd gotten his breath again Chandra said, "Maybe that old kite was your grandfather after all, because he wasn't afraid of you."

Jaiya took a hard look at Chandra and saw the taunting gleam in his eye. "That is just how ridiculous it is," he said finally; "although I am not sure now that I mind if he was my grandfather. I just can't get over it. I would guess that the kite, which was probably the female, glided right down here without once flapping her wings after she left the nest. Maybe someone even saw her and could verify it for us."

Chandra agreed. "Her special eyes can focus on a much smaller bird than that chicken, and keep it in focus all the way down from a swift dive a mile high!"

Jaiya nodded approval. "It is beyond our understanding. But wouldn't you like to fly like that?"

"Yes, I would. And people do, or so I heard. Our teacher may have pictures of flying men."

They walked slowly toward the schoolhouse. "Perhaps you and I should be talking more about such things," Jaiya said, "rather than arguing about eating my great grandmother." Both laughed. "Maybe we can one day start something to get air carriers, or whatever they are called, for India."

Heb. 2:1—"Therefore we must pay the closer attention to what we have heard, lest we drift away from it."

## UNDER THE CIRCUMSTANCES

(continued from page 29)

... all the ... provinces of Christendom render thanks to our Lord and Saviour Jesus Christ, who has granted us so great a victory . . ."

A widely-read poet, Jack Appleton, was an invalid for seventeen years, being completely bed-ridden during the last seven. One day an intimate friend, amazed at his optimistic enthusiasm, asked, "Jack, what do you do when you

can't touch bottom?" "Then I swim," came the immediate answer. "And when you can't swim?" "Then I float—and underneath are the Everlasting Arms." Thus was illustrated in modern times the spirit of Paul, "I can do all things through Christ which strengtheneth me."

Never will I forget that cold, bleak, snow-spitting day in late November. Out in the cemetery we had laid away the body of a father and husband. The tearful widow was fragile of body, the mother of seven now fatherless children.



Returning from the burial I went into the home with the family. The outlook appeared more unpromising than the dreary day. But through her tears came a radiant look to the widow's face, as she said, "God will help me carry on." It was an unforgettable experience. Many years have passed since that day, but frequently we call to mind that little widow who, by God's grace and power, lived "above the circumstances."

It is reported of Robert Louis Stevenson that when he found himself about to enter the dark shadows of a despairing mood—for which he had ample reason—he would heroically say, "I must get out my wings." By those "wings" he was enabled to live "above the circumstances."

Circumstances can crush the best and finest out of life, or crown with regal satisfaction. Circumstances will either conquer, or be conquered. Any person can live "under" or "above" circumstances.

#### PERSONAL DECISION

The decision is as personal as one's last heart-throb. It is individual, continuous. No person can register this decision for another, nor can he make it once for all time. Ships move east and west by the same gale, for "its not the gale but set of the sail" which determines destiny.

Let no one regard circumstances as being less than might. But God is the source of infinite power. One can never live "above the circumstances" by the exercise of a "fighting spirit" and rugged determination. These plus the unlimited power of God is always tantamount to victory.

Measureless is the divine promise, "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." To claim this promise is to live "above the circumstances."

Powerful beyond words is the Master's promise of His presence with us, "Lo, I am with thee always, even unto the end of the age."

"The soul that on Jesus hath  
leaned for repose,  
I'll never, no never desert to his  
foes;  
That soul though all hell should  
endeavor to shake  
I'll never, no never, no never  
forsake."



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# Maundy Thursday Communion

Willard Samuel Thomas\*

**Setting:** Let the Altar or Communion Table be spread with the Sacrament according to denominational and local custom or need. Along the back edge of the Altar (if space permits), or fitted into appropriate candle holders allowing full congregational viewing, place 12 candles of equal height (to symbolize the 12 apostles), and place one taller candle in the center of the setting (to symbolize Christ). The entire 13 candles are to be lighted as the service begins. CAPITAL letters for the items of the service begins. CAPITAL letters for the items of the service are to be noted for congregational standing. The complete service follows unannounced.

## Organ Prelude

### The Call to Worship (Minister)

Ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God.

### The Prayer of Confession of Sins (unison)

Most holy and merciful Father we acknowledge and confess before Thee: Our sinful nature prone to evil and slothful in good; and all our shortcomings and offenses. Thou alone knowest how often we have sinned: in wandering from thy ways, in wasting thy gifts, in forgetting thy love. We confess our sins against our brethren; the blindness and hardness of our hearts toward those in suffering and want; our indifference toward justice and mercy; our arrogance and all the evil ways of our selfishness and pride.

Have mercy upon us, O God, according to thy loving-kindness, blot out our transgressions. Create in us a clean heart, O God, and renew a

\*Minister, First Presbyterian Church, Turtle Creek, Pennsylvania.

**NOTE:** The Words of Holy Scripture forming the basic movement of this Service are taken from *THE DIATESARON OF TATIAN* (circa A. D. 160) regarded as "The Earliest Life of Christ ever compiled from the Four Gospels", translated literally from the Arabic Version and containing the Four Gospels woven into One Story. Published by T. & T. Clark, Edinburgh, 38 George St., 1894. Other Communion references used are from *THE BOOK OF COMMON WORSHIP*, Publication Division of the Board of Christian Education, Presbyterian Church in the U.S.A., fifth printing, 1956, unless otherwise noted.

right spirit within us. Restore unto us the joy of thy salvation, and uphold us with thy spirit. Through Jesus Christ our Lord. Amen.

### The Assurance of Pardon (the Minister)

Almighty God, our Heavenly Father, who of His great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto Him, have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

### The Hymn

"Rock of Ages, Cleft for Me"  
(verses 1, 2, 3)

### The Prayer of Invocation

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Jesus Christ our Lord. Amen.

### The Gloria Patri

**The Holy Scriptures:** The Preparation of the Last Supper and the Departure of Judas. And the first day of the feast of unleavened bread came, on which the Jews are wont to kill the passover. And Jesus sent two of his disciples, Cephas and John, saying unto them, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready for thee? He said unto them, Go, enter into the city; and as ye are entering in, there shall meet you a man bearing a pitcher of water; follow him; and where he entereth in, say to the householder, Our Master saith, My time is come; and I keep the passover with thee. Where is then the lodging, where I may eat it with my disciples? And he will show you a large upper room furnished and prepared: and there make ready for us. And his two disciples went forth, and came into the city, and found even as he had said unto them: and they made ready the passover, as he had commanded them.

And when the evening was come, and it was the hour, Jesus came and lay down to meat, and the twelve apostles with him. And he saith unto them, With desire I have desired to eat this passover with you before I suffer: I say unto you, henceforth I will not eat it, until it be fulfilled in the kingdom of God.

Saying this, Jesus was troubled in the spirit, and testified, and said, Verily, verily I say unto you, One of you that eateth with me, he shall betray me. . . . Judas the betrayer answered, and said, Is it I, Master? Jesus saith unto him, Thou hast said. And Judas straightway received the bread, and went out: and it was night. (Let the candle immediately to the right of the Christ candle be snuffed out, signifying that the witness Judas could have made is gone.)

### Choral Hymn

"According To Thy Gracious Word"  
(vs. 1, 3) sung by choir only

### The Reception of New Members

Church Management: March 1961

### The Invitation to The Table

Beloved in the Lord, hear what gracious words our Saviour Christ saith unto all who truly turn to Him: Come unto Me, all ye that labor and are heaven-laden, and I will give you rest. Take My yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. Him that cometh to Me I will in no wise cast out. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Come to this sacred Table, not because you must, but because you may; come to testify not that you are righteous but that you sincerely love our Lord Jesus Christ and desire to be his true disciples; come, not because you are strong, but because you are weak; not because you have any claim on heaven's rewards, but because in your frailty and sin you stand in constant need of heaven's mercy and help; come, not to express an opinion, but to seek a Presence and to pray for a Spirit. And now that the Supper of the Lord is spread before you, lift up your minds and hearts above all selfish fears and cares. Let this wine be to you the witnesses and signs of the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. Before the throne of the heavenly Father and the cross of the Redeemer consecrate your lives to Christian obedience and service, and pray for strength to do and to bear the holy and blessed will of God. (adapted)

### The Institution of the Lord's Supper

The Prayer of Dedication and Thanksgiving followed by The Lord's Prayer

The Sacrament of Holy Communion (each partaking privately)

The Bread—The Body of the Lord Jesus

The Cup—The Blood of the Lord Jesus

The Prayer of Thanksgiving

The Holy Scriptures: The Arrest of Jesus and the Flight of the Apostles:

This spake Jesus, and went forth with his disciples to the place which is called Gethsemane, over the brook Cedron, to the mountain, the place wherein was a garden, into which he entered, himself and his disciples. Now Judas the betrayer knew that place: for Jesus oft-

times resorted thither with his disciples. And when Jesus had arrived at the place, he said unto his disciples, Sit ye here, that I may go and pray. Pray that ye enter not into temptation. And he took with him Cephas, and at the same time the two sons of Zebedee, James and John, and began to be sorrowful and anxious. And he saith unto them, My soul is in anguish, even unto death: abide ye here, and watch with me. And he was parted from them a little way, as far as a stone's cast is; and he kneeled down and fell forward on his face, and prayed that, if it could be done, that

hour might pass away from him. And he said, Father, thou canst do all things; if thou be willing, remove this cup from me: nevertheless, not my will, but thy will be done. . . . And he left them, and went away again, and prayed a third time, saying the same speech. And there appeared unto him an angel from heaven, strengthening him. And while he was afraid he prayed with uninterrupted prayer: and his sweat became as it were a stream of blood, and fell down upon the ground. Then he rose up from the prayer, and came unto his disciples, and found them sleeping, and

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said unto them, Sleep on now, and take your rest: the end is at hand; and the hour is come; and, behold, the Son of man shall be betrayed into the hands of sinners. Arise, let us be going: he is at hand that shall betray me.

While he yet spake, came Judas the betrayer, one of the twelve, and with him a great multitude carrying lanterns and torches, and swords and staves, having been sent by the chief priests and scribes and elders of the people: and with him a man of the Romans. Now Judas the betrayer gave them a sign saying, He whom I shall kiss, is he: take him boldly, and lead him away.

And Jesus, knowing all things that were about to come upon him, went out unto them: and straightway the traitor Judas came to Jesus, and said, Hail, Master! and kissed him. . . . And in that hour said Jesus to the multitudes, Are ye come out against me, as an attack is made on a robber, with swords and staves to seize me? I sat daily with you in the temple teaching, and ye took me not: but this is your hour, and the power of darkness. And this came to pass that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

(Here let all the candles remaining on the right side of the Christ candle, and all the candles on the left side of the Christ candle be snuffed out—leaving only the candle immediately to the left of the Christ candle lighted. The Christ candle remains lighted throughout the service.)

**Choral Hymn**

"Alas! And Did My Saviour Bleed?"  
(vs. 1, 2, and 4) Sung by choir only.

**The Holy Scriptures: The Three denials of Peter:**

And Simon Cephas followed Jesus, and so did another disciple . . . Now that disciple was known unto the high priest, and entered in with Jesus into the court; but Simon was standing at the door without. And that other disciple, which was known unto the high priest, went out and spake unto the portress, and she brought Simon in. And when the maid, the portress, saw Simon, she looked at him, and saith unto him, Art not thou also one of the disciples of this man, that is to say, of Jesus of Nazareth? And he denied, saying, Woman, I know him not: nor do I even understand what thou sayest. Now the servants and the soldiers rose up, and kindled a fire in the midst of the court to warm themselves; for it

was cold. And when they had kindled the fire, they sat down around it: and Simon also came, and sat down with them, to warm himself, that he might see the end of what would happen. . . . And when Jesus went out, Simon Cephas was standing in the outer court, warming himself. And the maid saw him again, and began to say to them that stood by, This man also was there with Jesus of Nazareth. And they that stood by came and said to Cephas, Of a truth thou art one of his disciples. And he again denied with an oath, I know not the man. And after a little while one of the servants of the high priest, a kinsman of him whose ear Simon cut off, saw him, and disputing, said, Of a truth this man was with him; he also is a Galilean, for his speech is similar. And he said unto Simon, Did not I see thee in the garden with him? Then Simon began to curse and to swear, I know not this man, whom ye mention. And immediately, while he yet spake, the cock crew twice. And in that hour Jesus, who was outside, turned, and looked upon Cephas. And Simon remembered the word of our Lord, which he had said unto him, Before the cock crew twice thou wilt deny me thrice. And Simon went out, and wept with a bitter weeping.

(Here let the remaining candle to the left of the Christ candle (symbolizing Simon Peter) be snuffed out. Only the Christ candle remains.)

**Choral Hymn**

"When I Survey The Wondrous Cross"  
(verse 1 only) choir only.

**The Question of Discipleship**

Jesus knew before hand who they were that believeth not, and who would betray him. And he saith unto them, For this cause have I said unto you, No man can come unto me, except this be given unto him of the Father.

And because of this word many of the disciples turned back, and walked not with him. Jesus said therefore unto the twelve (as he also is saying to each one of us) Do ye also wish to go away?

**The Hymn**

"When I survey the Wondrous Cross"  
(verses 2, 3, and 4)

**The Benediction**

**Choral Response**

**Organ Postlude**



## Test Your Teen-Agers The Easter Story

- The name Easter comes from
  - An Assyrian festival.
  - A pagan goddess named Eastre, associated with spring.
- Hallelujah is the refrain of many Easter hymns. The original meaning of this cry is
  - Thanks be to God!
  - The Lord is risen.
  - Praise ye the Lord.
- How many times is Easter referred to by name in the original text of the Bible?
  - None.
  - Once.
  - More than twelve times.
- On the first Easter morning, after Jesus' tomb was found empty, he first appeared (according to the Gospel of St. Mark) to
  - Judas.
  - Matthew.
  - Mary Magdalene.
- A stained glass window depicts Jesus appearing to his disciples on the first Easter. The background includes a palm tree, a lotus plant, a peacock, and a lion, all symbolizing
  - The majesty of religion.
  - Victory through eternal life.
  - Spiritual peace.

(Answers to questions on page 39)



### MY NEED

Remove from me all tendency  
Toward imature emotion,  
Instill in me the ecstasy  
Of spiritual devotion.

Remove from me all mental  
fear,  
It's naught but lack of faith,  
Instill in me a child-like trust  
In Jesus' saving grace.

Remove from me desire for any  
Personal applaud,  
Instill in me a need to be  
Alone with You, my God.

Betty Burns Glazier  
Niagara Falls, N. Y.



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## Opportunity of the Civil War Centennial

# Through The Wars Of Man To The Peace of God

Richard K. Morton\*

The centennial of the Civil War provides unusual opportunities for the churches, especially through brotherhood and intersectional programs. If the churches cannot be articulate in a constructive way, in this connection, they will indeed be remiss.

Our great denominations which reach into more than one section of the country ought to lead in the arrangement of suitable programs which would authoritatively and fairly represent the thinking and the spirit of both sides. There should be some network broadcasts and newspaper syndications of appropriate historical material. Special literature should be issued of a commemorative nature. Wherever churches are located in areas which have some particular identification with Civil War events, such events should be noted in a spirit of brotherhood and understanding.

This is also an opportunity for widespread exchange of pulpits, organization of youth programs, and the collection of pictures, stories, literatures, local color, and relics of the conflict and what led to and followed from it. What is needed is a joint effort, highlighting the spirit of understanding and Christian love and helping to bind together elements long separated and to close over wounds long open.

If truly Christian gatherings are held in the name of Christian love, much good can come from gatherings which display the emblems and standards of both sides, become familiar with the songs of that day, and hear some of the nobler sentiments from leaders of both sides. This would be the time for some deep and objective studies of the lives of Lee and others in the Southern cause and of Lincoln and others on the Northern side. It would also be enlightening to gather together some newspaper clippings or quotations, excerpts from the

sermons of those critical times, and to know something of what the churches did about the issues of the day.

On or near the occasion of the anniversary of the opening of the war (April 12, 1861), there could very well be a great gathering in the spirit of prayer and remembrance, with messages from leaders of both traditions.

In local churches, wherever they may be located, pastors and other church leaders may arrange for banquets or assemblies to which those who had ancestors on either side would be specially invited. In local libraries, schools, and civic centers as well as in churches there may be displays and exhibits of various types, recalling some of the more important facts about and events in the conflict.

In some areas and with some of our leading churches, it should be possible to establish scholarships to seminaries or for other purposes as a feature of the commemoration or to set up shrines or roadside places or plaques with money from organizations in one section doing it for some other. Why not use church activities as an active instrument for the healing and uniting of all mankind, in a spirit of forgiveness and constructive effort?

Perhaps one of the most immediately useful plans would be for local agencies to work with the various patriotic orders in the collection of many materials that may still be in the private homes of the area, the refurbishing of meeting places of these organizations, the restoration and repair of portraits and other mementos, and the setting up of annual prizes, competitions, orations, or assemblies to keep fresh that which is vital in this tradition. Annual lectures could be instituted in schools and colleges and gatherings of descendants of Civil War participants who would unite the sentiments so long associated with this era of our national history.

Whatever may be the particular implementation given locally or regionally to such programs, they can be an instrument for brotherhood and the strengthening of Christian brotherhood and national unity if they are conducted in an understanding manner.

After a century it is indeed time for those of the Christian tradition, in particular, to sift out from all the traditions and reports of the past, that which is enduring and of great worth, that it may become an enriching and empowering part of our national heritage.

Out of a time of the shedding of blood may come a spirit of rededication and understanding. We may come to understand better the costs and struggles of freedom and the bitter and lingering tragedies of hate.

Out of all this the churches may help to give new meaning to the national motto, "E Pluribus Unum."

\* \* \*



## Good Friday

How dark and threatening the skies  
How still the air as frightened eyes  
Behold the awful deed upon the hill.  
How cold the temple walls loom—  
gray—

As those who rule within them turn  
away

Contemptuous in their sinful pride,  
Disdainful of that group that naught  
can sway.

Now in the breathless silence hear  
His voice—

—"Into Thy hands"—and fire from  
Clouds above

Streaks down to show that man-made  
walls and rules

Must oft be rent in twain that men  
may grasp

The truer meaning of His love.

Florence E. Wright  
Sandusky, Ohio

\*Chaplain, Jacksonville University,  
Florida.

## A Sermon For Anniversary Sunday

# Your Key to a Happy Marriage

William S. George\*

Some of you will remember that in your pre-marital counselling we discussed four major areas of life: money, sex, work, religion. Recall that I said that it will be these areas which offer you the largest opportunities for growth, the greatest joys or the most threatening problems. Those of us who have just re-affirmed our marriage vows have probably found this to be true.

If there is any ground for the statement, "A man talks longest when he has the least to say," you will realize from the brief sermon this morning the importance that I place upon what is being said.

The key to married happiness is found in the last of the four areas mentioned. That key is religion! Not just any religion. I refer to the kind of religion described in I Corinthians 13. Read the chapter and discover that pride—that basic human attitude found in all of us and described by some as "the ground out of which all sins grow"—is plowed up and in its furrows are planted the seeds of humility. These are the seeds which will mature as the flowers of FAITH, HOPE AND LOVE.

### PRIDE

Why is it that we hate so intensely to be shown that we are wrong? What makes one so obstinate in an argument, so reluctant to offer an apology for an error? All of this can be explained with the single word, "pride." Dr. McCracken of the Riverside Church in New York refers to pride as "the parent sin, the root, indeed, of all that we call sin . . . the one thing that rots human personality at the core."

And I say that religion like that found in I Corinthians 13 can turn the

lock of a proud self-centered personality and open the door to God and married happiness.

Read the chapter substituting your name where the word "love" or "charity" occurs in verses 4-7:

**I would read: "Bill is patient and kind; Bill is not jealous or boastful; he is not arrogant or rude. Bill does not insist upon his own way; he is not irritable or resentful; he does not rejoice at wrong but rejoices in the right. Bill bears all things, believes all things, hopes all things, endures all things."**

Read this immortal chapter once a day and believe it! It will change your

life. It will give to you a religion that overcomes pride with humility; defeats selfishness with a generous and thoughtful spirit; a religion that will root out doubts and distrusts with a radiant faith; and triumph over coldness of heart with a warm and sincere love.

### THE KEY

Christ knew from his own experience the need for food and drink; clothing and shelter; for family and friends. Yet, he spent his life teaching that we must "seek first the Kingdom of God and His righteousness and all of these other things shall be added unto us."

Multitudes have found that his teaching is true. The key, your key, to married happiness is a vital religion.



Youth and Age pledge anew their marriage vows.

\*Minister, First Baptist Church, Hanson, Mass.



## Counseling Those About To Be Married

Roy A. Burkhart\*

The minister has an unusual opportunity to work with those who are about to be married, for if they are wed in Christ and know who they are, then their children will grow up in this loving relationship where the chances are that they will move very naturally into the second birth, which is of course a divine act but which needs the feeling and habit system necessary to support this new experience.

*Can the Minister Get the Couple to Come Before the Wedding?* Many times a couple appear at the parsonage and want to be married then and there. The minister probably will not turn them away, but about the best he can do is to visit with them and try to help them see some of the implications of the vows they are going to make. He can suggest that after the wedding he would like to call on them for a visit.

However, the minister will seek to encourage his young people to come to him sometime prior to the wedding. He can encourage this by announcing in the bulletin that this is the custom of the church. He can mention it occasionally in the sermon. He can have the official Board of the church recognize this as a policy. He can make it clear that it is his practice to study with a couple, and the word, "study," or "visit" may be better than using the word, "counsel."

If in their visit with him a couple find meaning and help, they will recommend to their friends that they also make appointments with him. One couple tells another and the program grows, if this pre-marital study is not a threat but an inspiration.

*The Field of Study.* In counseling those about to be married, the immediate goal of the minister is to establish a vital relationship with them if he does not already know them. If he is relaxed and friendly, if he tunes in to them and their feelings, they will respond. He needs to

realize that the couple is looking forward to this high moment. The most important thing in their lives now is the wedding and the starting of their home. If he finds the right relatedness, the potential of the study experience is unlimited. Moreover, if after the wedding they find themselves up against problems they cannot handle, they will be more free to come to him rather than throwing up their hands and rushing to a lawyer.

In these visits the minister needs to avoid doing all the talking. To get them to talk he can ask some simple questions: "How long have you known each other? How did you meet?" Or he can ask the boy, "You feel that you love Mary. Can you put into words why you feel this way?"

Some ministers find it helpful to use a personality inventory like the Bernreuter or Johnson Temperament. While some psychologists are not too enthusiastic about these, the results can become an objective way to begin the counseling, throwing light as they do on how the two people respond to behavior. If the girl tends to be weepy during certain times of the month, if the boy is detached and tends to settle things within himself, these and related behavior patterns can be discussed.

There are specific areas the minister should talk over with a couple. First of all he will want to find out if they know who they are. Nothing is more important than that a boy know who his beloved is. If he thinks she is just a body, then that is all he will want, and if ever she is aware of this, the situation will become intolerable.

The minister can help them see how they can come to greater understanding of each other by knowing to Whom they belong, by giving themselves to Jesus Christ who will introduce them to His Father, who in His infinite grace will reveal to them their sonship and daughtership. And this is the first step in the new birth.

Jesus said, "Love thy neighbor as thy-

self." He knew that no one can love his neighbor if he hates himself. A person cannot love an illusion, the old Adam; he can love only the redeemed self, and the love with which he loves is from the Lord. The person responds to His love until it flows out to others.

So the first goal of the minister is really evangelism.

Then he will be interested to help the couple see if they really love each other and know the meaning of love, and whether they have the requirements to build a lifetime companionship. He will look with them at some of the aspects of marriage; the boy's work, the relationship with their families, past experiences with other people, stewardship and their attitude toward money and economic security, whether they want children and if they are going to have a planned family. He will want them to go to a physician and perhaps recommend some books for them to read about the physical witness of their love. It is better for them to read these facts than for the minister to point them out in detail, and there are real reasons why the physician needs to be in the process.

The minister will think with them about the establishment of their home and the relationship of their home to the church. If they know the Lord, the church will grow in their hearts so they can build it in their home and then join with other families to build it in the church house.

The minister will want to go over the ceremony with them and make plans for it to be a high hour of worship as they join in their vows of marriage and their covenant with God about their home.

No work the minister will ever do has more potential than studying with those he is about to marry.

*Resources.* There are a great many books available in this area. *Abingdon Press* has prepared a special guide for pre-marital study. The author has three

\*Minister Emeritus, First Community Church, Columbus, Ohio.

booklets for use in the pre-marital process: "The Secret of a Happy Marriage," "Our Marriage," and "Growing in Love's Witness." These, and a bibliography, are available from the *B&W Publishing Company*, 1515 Zollinger Road, Columbus 21, Ohio.



## EASTER QUIZ

(Answers to questions on page 35)

1. (b) Eastre was goddess of spring, and a festival in her honor was held in April.
2. (c) The word Hallelujah, or Alleluia, is used in both Jewish and Christian rituals. Interpreted, it means "Praise Ye the Lord."
3. (a) The King James Version uses Easter once, in Acts 12:4; but scholars now say the word in the original Greek text actually means "Passover."
4. (c) Jesus was first seen by the woman, the Bible tells us.
5. (b) All of these were believed by various ancient peoples to represent victory and life everlasting. They appear in drawings in the Catacombs, although the lion was rarely seen there because of its association with early Christian persecutions.



## Hypnosis Seminar on Depth Counseling

Dr. Robert W. Gibson, executive director of Professional Seminars, Odessa, Missouri, announces in this issue of *Church Management* his first national teaching seminar in the use of hypnosis as a very valuable tool in depth counseling and guidance. The seminar is scheduled for Kansas City on April 18, 19, and 20, 1961.

As an active minister, Dr. Gibson is a specialist in the psychodynamics of hypnosis used as one of several techniques in psychological therapy. Although he is executive director of teaching seminars on hypnotic techniques for physicians and dentists, he is convinced of the many areas of application for the minister and counselor.

Registration at the seminar is restricted to those who qualify and have a

deep interest in depth counseling and guidance. This initial seminar will be a beginners' teaching course on the indications and contraindications of hypnosis. Advanced techniques will be taught in a future "Advanced Seminar." Teaching of induction methods with practice sessions will amply equip the beginner in the application of hypnotic techniques.

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tian counseling and spiritual guidance will find vast areas of application.

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# Priming the Preacher's Pump

David A. MacLennan



Two published statements within a few weeks of each other rocked my complacency and congenial optimism to their sub-basement. One was a *New York Times* dispatch in the issue of January 8, 1961, and the other struck me from the clear and carefully written discussion of modern preaching by Professor Charles W. F. Smith of Episcopal Theological School, Cambridge, Massachusetts. This book is entitled *Biblical Authority for Modern Preaching*. (Westminster Press, Philadelphia)

Here is the "blast" from the *New York Times*:

A survey conducted for the congregational Christian Churches indicates that one-third of the denomination's members are only nominally religious. Dr. Yoshio Fukuyama, the denomination's director of research, said yesterday that of the two-thirds who showed a stronger religious feeling, the largest number approached religion as an organizational activity rather than as an intellectual, credal or devotional experience.

Dr. Fukuyama further pointed out that the "nominal" church members formed 33 per cent, or the largest category of all.

Let the member of any other denomination throw the first stone of criticism. The findings of this particular denominational research director are shocking, but is it not true of all our organized churches that the largest single group are the "nominals"?

What is the cure for the sickness that afflicts the various branches of Christ's universal Church on earth? There is no simple panacea which will transform "indifferentists" into members of the fellowship of the concerned. But Dr. Smith's thesis in the book mentioned above contains one essential element in the remedy. It is Christian preaching, biblically based and relevant to contemporary man's ultimate needs. Our theologian is sure that unplanned

preaching, with only a passing nod in it to the Scriptures of our faith, is responsible for much of the futility and frustration the Christian minister and laymen feel. Dr. Smith does not plead for purely expository or exegetical preaching. He knows that scriptural insights may be uncovered and communicated in other types of sermons. He does urge that we preach to our congregation "the classical and evangelical themes as arranged for the observance of a Christian year." (page 60) Standing unapologetically in the great tradition, he declares that preaching is "the communication of that saving truth which must be communicated or it will not be received." (page 38). The Bible must be allowed to exercise its claim upon the preacher. The people who are entrusted to us must make their claim to be loved and informed and strengthened.

Of course we must not despise the organizational aspects of the local or national or world-wide Church. Nor can we ignore the role of counseling, nor neglect the indispensable ministry of the "koinonia", the fellowship or cell groups meeting regularly for study, prayer, and mutual upbuilding. Always a priority in recapturing lost provinces of Christ's kingdom and winning new ones will be the best kind of Christian education for persons of all ages. But it is as true in A.D. 1961 as in A.D. 33, that lives can be changed and churches can be revolutionized through the proclamation of the Good News of God's self-revealing and self-giving in Jesus Christ.

As we move into Lent and think of our Easter messages, we may decide to preach a series on the God whom we believe. Under "Sermon Seeds" in this issue you may find some suggestions. Dr. Smith reminds us that Lenten Sundays may well have widely varied themes, "but in general it can be stated as *the human work of Christ*." (Italics are his). We are urged to use Palm

Sunday to present the heart of the gospel rather than to "lose" the sermon by preoccupation with the triumphal entry into Jerusalem. After all, more people are likely to be in church on the Sunday before Easter than at most other times. As for Easter, do any preachers need to be reminded that Easter is not the day to expound faith in personal immortality? Whatever our theology, we must be aware of the historical fact that the theme is the resurrection of Christ as "the first fruits of those who believe and the inauguration of a new creation." Surely we may proclaim the Resurrection positively if not lyrically—and at the same time be sympathetic toward the pleasant and skeptical pagans who attend church on the anniversary of the day God raised Jesus Christ from the dead. No Christian should devote time on any day to "catering to the personal and selfish hope that people who pay no attention to the gospel will somehow survive the death of their bodies." (Smith, Charles W. F., *op. cit.*, page 73).

Here is a suggestion for Eastertide preaching. You may know the ancient hymn, "O Jesus, King most wonderful." We could do well to make this the theme. A text used by the Rev. Geoffrey King of Spurgeon's Tabernacle, London (and I suspect by many another minister) is from Hebrews 2:9—"We see Jesus . . . crowned." "Liturgical preachers" may reserve this subject for Ascension Day. Here are the "places" where we see our Lord reigning: (1) Looking backward we see Jesus crowned on the cross. It was a crown of thorns. But it was a sign of his kingship over all the race. (2) To look "upward" we see Him crowned in heaven, "crowned with glory and honor." His sovereignty is acknowledged by an immense number but we do not see him yet in control of all men or of all life. (3) As we look with the eyes of biblical faith at the long future, we see Christ victor on earth. "He must reign" who in a pro-



found sense is already reigning. Is Christ supreme in our thinking, our relationships, in our living?

Two other texts are "haunting" me. If you have not preached on them you might examine them and let them "speak" to you: Revelation 1:18—"I am he that liveth and was dead . . .", and Luke 24:31—"Their eyes were opened, and they knew him."

• • •

### Sermon Seeds

Here are sermon suggestions for the four Sundays in March. The Christian Year designates the last two Sundays as Passion Sunday and Palm Sunday. On March 12 many Protestant congregations participate in "One Great Hour of Sharing". Much as I honor and respect the Girl Scouts and Camp Fire Girls, I intend adhering to the Christian Year in this solemn, potentially life-changing season preceding Christendom's greatest festival, that of Christ's resurrection. Incidentally, any pastor who feels uneasy because he will not preach on the Girl Scout or Camp Fire Girls programs and achievements on March 12 and 19, may well include in his prayers in public worship a prayer for each of these fine groups.

"God and You" is the general theme of the following four sermons. If you choose a similar theme, and try to communicate the Christian doctrine of God to your people I can promise you a profitable time—for yourself, at least! If you seek guidance as to books likely to be most helpful for your own "theologizing" I suggest you write or speak to a professor of theology whom you know or know about. "Strong meat" is found in the books by Herbert H. Farmer recently retired from Westminster College, Cambridge, England, eg. his *Belief in God*. It is philosophical theology at its best. Baillie's *Our Knowledge of God* is likely to be a basic book for a considerable period. Two recent books, each very different from the other, which I found stimulating are *The Christian Understanding of God* by Nels S. Ferre (Harper & Brothers, 1951) and the small volume in the Abingdon Press "Know Your Faith Series" by Bishop Costen J. Harrell, *I Believe in God*. (1958).

I. *Do You Believe in God?* Text—2 Timothy 1:12—" . . . for I know whom I have believed and I am sure that he is able to guard until that Day what has been entrusted to me." (RSV). Com-



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pare this translation with that of J. B. Phillips: "For I know the One in whom I have placed my confidence", etc.

Do you believe in God? Ninety-eight per cent of North Americans answered the question in the affirmative a few years ago, according to a fairly reliable sampling of their views. Would you hedge a little, or qualify a little? Would you say, "it depends on what you mean by God". You would be in good company if you disbelieved in certain ideas and concepts of God currently popular in certain circles. Make the question as Christian as possible: do you believe in God as Christ made Him known in his teaching, life, death, resurrection? In New Testament language, do you believe in "one God and Father of us all, who is above all, and through all and in all"? (Ephesians 4:6).

(1) We must acknowledge that often the "atheistic facts" of existence make it difficult to believe in a God who has personal dealings with us, and whose character is holy, righteous love. True, some are agnostics, or, as they think, atheists, not because of intellectual doubt but because they have been emotionally hurt.

(2) We must also admit that God's reality cannot be proved nor disproved. God is not like a number which can be proved. He is like a friend. We may know certain truths about a person whose love and loyalty we have experienced. "For I know whom I have believed." Here the preacher may very briefly indicate the classical so-called "proofs" of God's existence. It may interest laymen to know the impressive names and clear meanings of the cosmological, teleological, ontological, and moral arguments for belief in God. We may say that while these arguments are not conclusive, they are significant. They are "pointers" rather than watertight proofs. When we ask "Why" about the beginnings of life, the Bible has the most satisfying answer: "In the beginning, God. . ." (Genesis 1:1-3; 24) A possible paraphrase of John 1 is "In the beginning was Mind. And Mind was with God, and Mind was God. All things were made by Him. . ."

(3) We reach firmer ground when we move into the Bible's position. God is known, declares the scriptures of our faith, because he has made himself known. The divine initiative operates and we have God's self-disclosure in enlightened conscience, in nature, in history, in good men and women, in the Bible, uniquely and personally in Jesus

Christ. To confront Christ is to confront God in a human life. "The Word became flesh".

(4) Thus we face the real question: do you believe in God enough to entrust yourself to the God whom you "see" in the Lord Jesus Christ? Will you bet your whole life on the reality you discern in the total fact of Jesus Christ? Will you commit yourself, the lives of all whom you love, the future of your country and world into the keeping and guiding of this love eternal and personal? I confide myself to God the Father Almighty through Jesus Christ, His Son, our Lord. "Acquaint now thyself with God and be at peace."

II. *Does God Play Fair?* Text—Acts 10:34, 35 (Moffatt translation)—"Then Peter opened his lips and said, 'I see quite plainly that God has no favorites, but that he who reverences Him and lives a good life in any nation is welcomed by Him.'"

(1) It was a tremendous step forward and upward and outward, too, for the Apostle Peter to see that God plays no favorites. A delegation of Gentiles had come to him, headed by a Roman army officer named Cornelius. Peter had been thinking out the relationship of the new Christian faith to the rest of the world. It was hard for Peter to think beyond national, racial and religious boundaries. Cornelius did not have this problem. Peter and Cornelius needed each other and what each could contribute to the other's faith and working philosophy. As a result of the meeting of these two minds Peter gained deep insight: "I see quite plainly that God has no favorites"—literally: "God is not an acceptor of faces." Do we believe that God plays no favorites? When a child or an adult is struck down by a motorist we do not say that "some crazy God did it". We are more likely to say, "a crazy motorist did it." A human being, or more than one, made a wrong decision. We cannot blame God for giving us freedom to make wrong choices. In our clearest moments we really prefer being free to make mistakes than to be automata, incapable of doing wrong—or choosing right.

(2) When we accept the biblical affirmation as true, that God plays fair, we confess that we move in an area of mystery. "Clouds and darkness are about his throne". We do not understand much that we experience and observe. Religion is not alone in dealing with mystery, with the inexplicable and puzzling. Ask a medical scientist what causes certain diseases such as epilepsy.

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Research and experimentation pushes back the mystery, but never completely. Believing that God is, that he is the rewarder of them that diligently seek him, that he is always perfect justice, goodness, love—is a faith. We do know that there a constant war proceeding between good and evil. The battle rages within our own personalities as well as between social and national societies. In the New Testament we read how Jesus joined in this war. He conducted his own war against disease when he healed the sick. His temptations in the wilderness show that this battle between the forces of God and those of anti-God went on within his soul too. Christians believe that God is more like Jesus of Nazareth than he is like anyone or anything else in the universe. Therefore God is our friend, our champion, our infinite ally in our fight against disease, cruelty, hatred, sin, death.

(3) But where was God when Jesus went down before the forces of evil? Is the "Power not ourselves" in the universe committed to a policy of neutralism? How can we say God plays fair when God deserted the fairest and best in the crucial hour? "If God had been there", said an early pagan who heard

the story of the suffering and death of Christ, "he would not have let them do it!" If God had been there! But God was there. Indeed, the Christian Church claims that God is most savingly present in the Cross of the Son of his love. God lived on earth in the life of Jesus. God suffered in the pain of Jesus. God was in the fight to the end. When Jesus was raised from the dead, God won the victory. Now God is with us, as the Christ-like Father, to the end and beyond. Why does God allow suffering and disaster to come to good people? It is often a mystery too deep for us to unravel. But it is impressive that the chief sufferers rarely raise questions about God's goodness in permitting pain and limitation to assail them. As Miss Helen Keller said a few years ago when she was informed that her home with its precious library of Braille books and other treasures had been destroyed by fire: "I marvel at the security I find in my spiritual home." Does God play fair? He does. "We know," said Christ's ablest interpreter, that in everything God works for good with those who love him, who are called according to his purpose." (Romans 8:28).

III. How God Comes to Us. Text—

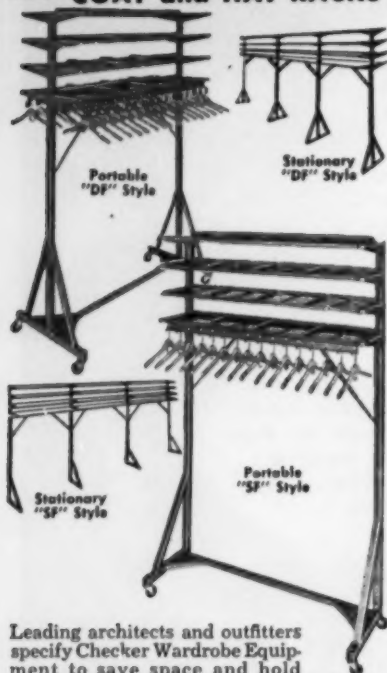
Genesis 28:16—"And Jacob awaked out of his sleep, and he said, 'Surely the Lord is in this place; and I knew it not.'" (KJV).

*Saturday Review* reported a few weeks ago that an uncle was present when his very young nephew announced that he was going outside to play ball with God. "How do you play ball with God?" the uncle asked. "Oh, it's easy," the boy replied, "I just throw the ball up and God throws it back down to me." To that small boy the law of gravity meant nothing. God was real. Not only was God real, but friendly, cooperative, a good sport. To many adults today "natural law" makes God an unnecessary or at least questionable hypothesis.

(1) Christian experience insists that God is not only real, that he may be found by those that truly seek him, but that God himself seeks us. This quest for reality at the heart of existence is a double search. Here a description of Jacob's dream should be given. Jacob was an exile, and a man of doubtful moral character, unworthy of any vision splendid. Yet to him God manifested himself. Many moderns feel themselves to be exiles, and lonely wanderers.



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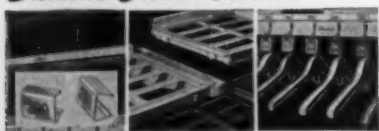


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(Who think they're on business bent)

If some one went, and told them,

"You are seeking God."

(Mary Carolyn Davies, "Feet")

The great God comes to us, as surely as he came to Jacob. How does God come to us now?

(1) God comes to us in the mysterious universe around us. He comes, but we know it only when we are "open", receptive, aware. God comes to us in the heights and depths of our human experience. Jacob—and ourselves—must awaken out of sleep to realize "surely the Lord is in this place, in this crisis, in this revelation of truth, of goodness, of beauty. Here you may think of an illustration, preferably from your own experience or knowledge of God making himself know in some high moment. "If I ascend into heaven, thou art there!" "If I make my bed in Sheol"—in the depths—"thou art there." Who has not known some scarring defeat, some bereavement, when in spite of the blow the presence of Another was felt? The miracle of a child's birth, the moment of love between man and woman, the recovery of health after serious illness,—there is more in life and death than meets the eye and ear.

(2) God comes to us through (a) the Bible in which we "hear" him speaking to us of his love, his concern, his design for our lives and for our world. (b) He comes to us through so much that is given to us in our human situation—the dependability and trustworthiness of the world and of many who love and trust us and whom we love and trust in return. (c) He comes to us in moral striving for new lives, for justice and world peace and greater brotherhood among men. (d) He comes to us through his personal visitation of the planet, in Jesus Christ. This "visited planet" has never been without his presence. By the Holy Spirit the living Christ walks every road. As we move in our Lenten pilgrimage, imaginatively following Christ's last weeks in Palestine, we are aware of his unseen companionship. We come to know the living, gracious God "through Jesus Christ our Lord."

### IV. What Do We Know About God?

Text—Job 42:5—"I had heard of thee by the hearing of the ear, but now my eyes see thee."

During Lenten weeks a Christian preacher is bound to heed the request which at least a few thoughtful church members make: "pass the theology, please." Every deep issue is ultimately one of theological significance. Theology means words or discourse about God. What do we know about God that we can express in clear words? For a biblical center about which to move in our thinking, turn to a famous confession by the leading human character in the drama of the book of Job. Many students of the book feel that the key to the deepest meaning of this great book is found in the epilogue, the closing chapter, and in the fifth verse: "I had heard of thee by the hearing of the ear, but now my eyes see thee." We too have heard of God since first we heard anything we could understand. Job meant the credal statements, the report of what would be in his era the equivalent of theological schools, the testimony of ancient men and women of faith. But now Job knows God other than by hearsay. In spite of—or was it because of?—suffering, defeat, doubt, he has had a profound, unsettling experience of God. He is conscious of the vast gulf between God's absolute purity and goodness and truth and his own pride and sinfulness. "Therefore I despise myself, and repent in dust and ashes." This encounter with God has caused Job's ego to crash to the ground. Pride is the chief deadly sin, and Job knows he has been proud. He knows God as the Vindicator, the truth which makes all other truth true and all mysterious suffering endurable.

What do we know about God?

(1) Let us make an honest confession or acknowledgment. It is two-fold. (a) First we know very little about God. His ways are not our ways and his ways are past finding out by our finite minds. Why should it be otherwise? A God we could grasp would be too small to be God. To think magnificently about God as we must when we think truly, is to stretch our minds to the limit. Why not? (b) We must say that we know God only because he chooses to make himself known. He is the problem that disturbs us as well as the answer to the problem. Recall Jesus' story of "the waiting father." (Luke 15) Does this picture not tell us that God himself is forever coming to meet us?

That when we are lost in one way or another, he comes to seek and to save that which is lost.

(2) What then do we know, when our knowledge must be meager, and when we depend on the divine initiative for anything deserving the name of first-hand knowledge? Skeptics say that we know nothing; that we cannot go beyond asserting that there seems to be a non-human or super-human power in the universe, a life-force. That when we make Christian affirmations that God is not only the creative Spirit, but our Father and our Redeemer and Judge we are projecting our wishes or fears or our ideas of morality and justice on a cosmic screen. We are victims of what Sigmund Freud called "the great illusion". But while ideas of God may be illusory and unworthy and false, our knowledge of God comes from personal encounter or experience. God is known, not as the conclusion of an intellectual argument. We know God as we live in God. The Bible makes it clear that knowledge of God comes not by abstract speculation but what one has called "the actual business of living, of social relationships, and of current historical events. God is known not by thinking out ideas about him, but by seeking and doing his will as made known to us by prophetic men and by our own consciousness of right and wrong." See a statement of this truth strongly taught by Jeremiah in chapter 22, verse 15 of his book.

As we experience God in struggling for a better community; in beauty, in human heroism and unselfish action, we may say, "Now my eye sees thee." Wherever there is need of guidance, of moral courage, of forgiveness, of loving acceptance, God is present. There is not where God is not. To have rich experience of him is to know certain truths about him. Here are some things we know:

(a) God is everywhere and everywhere accessible to the trusting, seeking soul.

(b) God is personal. He has the qualities of personality such as intelligence, will, "heart" to love. He has personal dealings with us.

(c) He is controller of the universe. "The universe is the Lord's and the fullness thereof—the planets, stars, and galaxies—"and all that dwell therein." He is the determiner of the destiny of men and of nations. When the Old Testament speaks of the living God this is what is meant: God is active in his-

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tory. He is the Judge of all. As the hymn of an old Scottish saint puts it,

"With mercy and with judgment  
My web of time he wove."

(d) But he is a God of mercy. His best name is love. Therefore we affirm that God is:

(e) Christlike. Jesus spoke much of the kingdom of God, and sometimes of "my kingdom." What kind of king is God? A king who rules by love—strong, purposive, intelligent, suffering love. A king such as our Lord Jesus Christ. As we move into commemoration of the last week of our Lord's earthly life, we remember that it has been said that Christ "reigns from the wood." Such a king as this we have waited for, and must have if we are to be free from guilt and feelings of inadequacy and meaninglessness. Somehow Jesus Christ is God himself as we human beings can know him and trust him. "Whatever more God may be, a portrait of him has been seen in Christ." Said Jesus, according to John's Gospel, "He that has seen me has seen the Father." "No one has even seen God; the only (unique) Son, who is the bosom of the Father (that is, in the intimate presence of the Father), He has made him known" (revealed Him, interpreted him) (John 1:18). This we know: that as Jesus treated persons so God treats them. As Jesus forgave sinners, God forgives them. As Jesus built bridges of reconciliation between estranged persons and groups so God's Spirit ever seeks to reconcile men and nations to each other and to himself.

(f) One further fact most of us know: when we live at our best, we have God's unfailing help. As Lincoln said as he left Springfield, Illinois for his first inauguration as president, "Without Divine assistance I cannot succeed; with it I cannot fail."

Do we know God? Do we place ourselves where we can be found by Him? Do we open the doors of our minds and souls so that he may enter? Do we open the Bible to read it with expectancy and receptiveness? He steps out of these ancient, hallowed pages and makes himself their interpreter and our deliverer and friend. Do we join with other seekers of God in his church? "Where two or three are met together" in his name and faith, there is he in the midst. Do we use daily the two-day intercommunication system called prayer? Do we listen for his word of direction, of forgiveness, of encouragement and peace?

Do we engage in tasks which we have a right to assume are tasks which he approves in our time? "He that doeth the will" of God shall know him. Are we willing to take up our cross, our burden of doing his will,—and follow Christ? "If any man will open the door, I will come in." He has never failed to keep that promise. Opening the door of our lives to him, that he may enter and rule we may say, "I had heard of thee by the hearing of my ear, but now my eyes—the eyes of faith and of my mind and spirit—see thee!"

## Parson's Book(s)

### -of-the-Month

*The Pastor's Prayerbook*, compiled by Robert N. Rodenmayer is something every busy minister will find helpful for his own devotional practice. Tastefully bound and printed by Oxford University Press, New York in 1960, it is unfortunate that the retail price must be \$5.00. Obviously the inflated dollar and high costs of publishing plus the limited sale of such a book explain the price. Dr. Rodenmayer, now a professor of pastoral theology at the Church Divinity School of the Pacific, knows the field and knows the pastor's need of resources for prayer both private and public. I have seen advertised another prayer-book for pastors, prepared I believe, by a Lutheran minister. Dr. Rodenmayer's selection is excellent. There are prayers for morning, noon and night, for the ministry, church meetings, civil and patriotic occasions, before study, and pastoral visiting. An unusual section is entitled "Blessings" and provides brief prayers for home, family, breaking ground for a new church, before taking a journey, etc. Few experiences and events are not covered by prayers, from many sources old and new. Among the latter are prayers by the compiler, worthy to stand beside those chosen from classical sources. An index of subjects and one of authors increases the usefulness of this anthology of devotion. Ministers of all denominations will find this truly a manual for personal devotion and also a source-book for their pastoral duties.

*The Vocabulary of the Church*, Richard C. White Editor (The Macmillan Company, November 1960, pp. 178. \$3.50) is what it claims to be, a pronunciation guide for all who use Biblical names and words as well as the language of religion. Dr. Wright, the editor, has chosen simplified spelling favored by most Americans, and wisely



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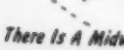
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gives both British and American pronunciations of such names as Augustine, Gerizim. As this book is advertised for radio and television announcers we assume that such communicators need guidance as to the correct pronunciation of such words as "doubt", "Beecher", "bead" and "bastard". To many readers such words may seem self-pronouncing, but in this era we should not take anything for granted. One minor query: Is the correct pronunciation of Sodom "SAHD uhm"? A Bostonian might pronounce "SAHD" sufficiently broad to give the value of "Sod". This may be a useful reference book.

...

### Notable Quotes

O God, who by Thy care and counsel for mankind hast moved Thy Church to appoint this holy season wherein the hearts of those who seek Thee may receive Thy help and healing: we beseech Thee, Saviour of our souls and bodies, to purify us by Thy discipline, that, abiding in Thee and Thou in us, we may grow in grace and in the faith and knowledge of Thee; through Jesus Christ our Lord.—unknown author quoted in *The Pastor's Prayerbook*, page 217.

To expect a person to believe that the Son of God actually was put to death on the earth is no mean expectation. Any starting point would demand some "leap of faith." But for the individual who experiences anxiety, for the millions in slavery to a commune or party system, there is something in Christian theology that speaks to his situation, that Christ also was made like men, and died on a cross. And this reference to the cross can lead into hope and into the idea of resurrection by faith. The cross does not ignore the human predicament—it meets man where he is, assures him that Christ too has suffered, that he has also entered life, and that because of this death experience and the hand of God there is new life.—Hiley H. Ward in *Space-Age Sunday*, page 129. Published by The Macmillan Company, 1960.

...

### Jest for the Parson

According to Miss Mary Louise Horner, a collection for a new chandelier in a Pennsylvania village church was being taken. One parishioner protested. "Not a cent for a new chandelier," she said. "Let them learn to play the old one first!"



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# NEW BOOKS

## HISTORY

**A GUIDE TO THE TEACHINGS OF THE EARLY CHURCH FATHERS**, by Robert R. Williams. Wm. E. Eerdmans Publishing Co. 224 pages. \$4.00.

In relation to the many problems, doctrinal and practical, which confront the Christian churches today, it is always educational to study the thought and development of the first few centuries of the story of Christianity. This the author provides with an immensity of orderly detail in ten chapters. With a happy gift of alliteration, after an opening chapter on the early facets of the faith, and a second chapter on its defenders, he discusses its fantasies and facts, its fusions and fallacies, its fellowship and freedoms, and its fetters and formulas. The style is clear and the treatment thorough, and at every page the student is rewarded. At the close there are a few pages of bibliography listing more than one hundred and fifty authors. There is also quite a complete index which enables the reader to look up without delay, for example, the thirteen references to Athanasius or the sixteen to Clement of Alexandria or the fourteen to Irenaeus.

Dr. Williams has provided a helpful, readable and exciting treatment of the teachings of the leaders of the Early Church. He has given to us a basic and balanced exposition of what those leaders believed, of their differences, their controversies and their agreements. There are really no new orthodoxies and no new heresies today in comparison with the opening eras of Christianity's development. If we need fresh insight and encouragement for our own time we can certainly find our replenishment in that ancient time. Let us hope that here and there small groups of laymen and laywomen can use this volume as a source book of discussion and discovery for their blessing as Christians.

F.F.

**LUTHER AND THE LUTHERAN CHURCH, 1483-1960**, by Altman K. Swihart. Philosophical Library. 703 pages. \$7.50.

One glance at the title and our first reaction is that it can't be done. Yet having read the book one feels that there is here a remarkable coverage of the rise and spread of Lutherans exceeding the expectation in a single volume work.

About one quarter of the book is devoted to Luther and his teachings; and this is followed by the very abbreviated story of the Lutheran Church in Europe in about half that space. The next quarter of the volume sets out with amazing clarity the rise, spread and separate branch developments of the Lutheran Church in America. The organization and the liturgy of the church are described in an overly-brief section of less than 100 pages; and the last 150 pages are devoted to the modern trends in Lutheranism including a very generous section which deals with the ecumenical movement. The index and notes add value to the book and make possible its use as a ready first reference and handbook on most topics Lutheran.

The notes are full of fruitful bibliographical reference, especially for the scholar or layman who may wish to push on to further detailed study of these areas; the titles and

sources dealing with the varied and numerous Lutheran branches are here readily available. Apart from its brevity and, therefore, curtailed account the book is rather amazingly well balanced and written.

Author Swihart is a Lutheran pastor and professor.

R.W.A.

**FRAGMENTS OF A FAITH FORGOTTEN**, by G. R. S. Mead, University Books, Inc. 633 pages. \$10.00.

This re-issue of a classic first published in 1900, and not now readily available in that form, is a real service to modern religious thinkers because it makes available between two covers many widely scattered sources for the study of mystery religions, Gnosticism and even modern theosophical as well as syncretistic trends in religion. Mead, who has also edited the Gnostic tractate *Pistis Sophia* and made a translation of the *Thrice-Greatest Hermes* has sub-titled this work, "The Gnostics: A Contribution to the Study of the Origins of Christianity".

Although at times the author dips understandably into sentimentality in his exposition of this extremely complicated subject this work remains a standard interpretation of religion and cosmology through Christian history to the period of the recent Gnostic discoveries in Egypt; and even these have not made Mead obsolete.

He shows the effects of Gnosticism on the development of orthodox Christianity; with special clarity he indicates how Gnostic angelology influenced Dionysius the Pseudo-Areopagite and through him the whole Catholic mythology of heavenly organization. He traces Gnostic cosmology in Dante; scholastic theology, especially in St. Bonaventura; and shows its reappearance in Jacob Boehme through whom many lines may be traced into modern theosophical manifestations. He thinks of Gnosticism as a step in the history of science as well as in the history of religion; perhaps it was a wrong step but it still influences modern thought, not only of admitted devotees of Theosophy, but as well those who think that Heisenberg's Principle of Indeterminacy is an ontological discovery rather than a mathematical formula.

Here is a system of thought through the centuries which seeks to understand the universe in seeing how man and the cosmos reflect each other. Conventional religious thinkers will not be well pleased with his conclusion and special pleading for radical individualism in religious experimentation and thought. Kenneth Rexroth has written a critical introduction to this new edition.

R.W.A.

**IMAGES OF THE CHURCH IN THE NEW TESTAMENT**, by Paul S. Minear. The Westminster Press. 294 pages. \$6.00.

The author was born in Iowa, educated at Iowa Wesleyan College, Garrett Biblical Institute and Yale University. He has taught at Garrett and Andover Newton Theological School. Since 1956 he has been a professor of Biblical theology at Yale Divinity School. He was a Fulbright Lecturer at the University of Utrecht in 1958-1959 and has also lectured at various points in Europe and the Near and Far East. He is a Congregational

minister and already well known through previous writings.

The title defines accurately the scope of the author's study. Within the context of all the other pictures of the Christian community he examines the varied meanings of the image of the body of Christ. He divides his treatment into eight chapters and four parts. First, after an introductory chapter on the method of study, he sifts out and gives brief attention to the less significant analogies (Chapter 2). Then he surveys somewhat more fully the views of the church reflected in more important images (Chapters 3-5). Then he examines at still greater length the basic associations of the body image (Chapter 6). Finally, he traces the networks of thought that bind the major images together (Chapter 7). The final chapter is a postscript. At the close are twenty six pages of appendices and indices, admirably arranged, listing the ninety six analogies discussed in the text, offering reference notes on each chapter, naming the sixty-seven authors quoted and providing several hundred Scriptural allusions. The style is simple and direct. Not a single sentence has to be read more than once to grasp its meaning.

This book is original in the sense that there is no other one volume which reviews all the Biblical pictures of the church and examines their interdependence. It should prove invaluable as background reading for all students of the Bible and particularly for those parish ministers who still follow the wellnigh lost art of expository preaching.

F.F.

## LIVING TODAY

**THE CONSCIENCE OF A CONSERVATIVE**, by Barry Goldwater. Victor Publishing Company. 123 pages. \$3.00.

How do you review a book by Barry Goldwater? By criticising its pages? No, you appraise the man. For Barry Goldwater is a man whose voice is going to be heard. Like young Lochinvar, he comes out of the West (Arizona) to challenge the political philosophy of both the Democrats and the Republicans.

There are still some people in our nation who regret the passing of the days of free enterprise and the increase of creeping socialism with the growth of state and federal employees, the growing regimentation of life, and the paternal spirit of the government which is based on the thesis that the American people must have help from Washington to run their own lives.

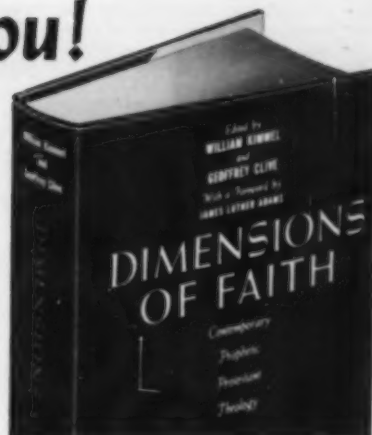
Some of these people had placed their hopes for a return to constitutional government on Robert A. Taft. They hoped against hope that General Eisenhower, when placed in office, could correct the abuses of the socialistic regime. Instead they saw the Republican Party follow the same pattern as that of the Democratic Party, and a strong central government taking over more obligations and increasing the domestic expenditures from the Truman level of 17.7 billions annually to 33.6 billions. They hoped that when Eisenhower was retired the Republican Party would sound a cry for a return to a free enterprise system and the law of supply and demand. Their hopes were rewarded with a party platform which offered

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continuing socialization, more state and federal employees, more supervision of business, agriculture, and other human activities.

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This book is a public expression of his faith in America. The publishers tell us that 500,000 copies of the book have been sold. This would indicate that there are still many who would like a return to the political philosophies of the past. This reviewer sympathizes with that group, but his hopes are colored with the suspicion that we have gone so far down the road to socialism that there can be no return.

W.H.L.

**THE HELL OF IT**, by Stephen Cole. Doubleday & Company, Inc. 95 pages. \$1.95.  
**I AM LUCIFER**, by Clyde B. Clason. Muhlenberg Press. 234 pages. \$3.50.

Stephen Cole's slender volume is composed of twelve "lectures" delivered to a class of trainee devils who are being prepared for service in America. Their experienced teacher covers such topics as fads, facts, activism, authority (a most delightful essay), and noise. He instructs his disciples in the best methods of using these characteristics of contemporary America in their efforts to keep people from becoming Christians. At times the lecturer tends to sound like a preacher in talking about the importance of certain Christian virtues. This strikes the reader as somewhat inappropriate for one instructing a class of student devils, but this is only a minor flaw in what is basically a brilliant piece of satire.

The author, who is both an Episcopal clergyman and a professional writer, has combined both vocations in presenting a

book filled with many clever and quotable phrases. The skilled craftsmanship and stray touches of humor make this an enjoyable and provocative book to read. However one's enjoyment is tempered by the realization that in many ways we may be playing right into the devil's hands.

Mr. Clason's novel is concerned with the history of good versus evil. He traces through four thousand years of history the struggles of the devil to capture all of mankind. While most of the book is concerned with Christianity, the devil's struggle against the forces of Buddhism, Taoism, and Islam are also included. Although the devil has had many allies (Judas, Attila, Genghis Khan, Marx, Mussolini, Hitler, et al) some have been unreliable and others have failed to execute their missions. However, the devil is honest enough to attribute most of his failures to the persistence of the Christian Church.

Mr. Clason, who is a public relations officer in private life, obviously has done a lot of research in preparation for the writing of this tale. Anyone seeking a dramatic and readable introduction to the history of the Christian faith could do worse than this novel. However the serious reader will be troubled by the many evidences of syncretism and the inconsistent interpretations of the Bible.

Both of these books obviously owe much to C. S. Lewis' *The Screwtape Letters*. Inevitably they will be compared with that twenty-year-old classic. Unfortunately both suffer by the comparison, although Mr. Cole comes much closer to that high standard.

L.E.S.

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**THE PSYCHOLOGY OF JESUS AND MENTAL HEALTH**, by Raymond L. Cramer. Cowman Publications, Inc. \$3.95.

One might quarrel mildly with the title of this book inasmuch as the term "the psychology of Jesus" is something of a misnomer. Yet others have used the same phrase, just as still others have used such phrases as "the sociology of Jesus" and "the economic principles of Jesus." Strictly speaking, there are only the "teachings of Jesus," and always these are primarily religious. Yet it cannot be denied that they have infinite implications for every avenue of human exploration. That they have meaning for mental health no one can deny.

Although the book has three parts, the first and last are more properly preface and appendix. The major part of the book contains seven chapters which deal with the beatitudes of Jesus in terms of psychology and mental health. In several instances the interpretations and applications are a bit far-fetched. Yet no one can deny that the author brings the light of the spirit of the Beatitudes to bear on some very real instances of common mental illnesses.

Dr. Cramer is at present engaged primarily as a counselor in mental health for the Fresno County (California) schools. It is evident that experience as a child psychologist has greatly enriched and enlarged his interest in both psychology and religion.

Anyone who has much counseling to do will profit from reading this book. Many case studies appear, and it is very manifest that the author has given great attention to the teachings of Jesus in seeking pathways toward the solution of problems of mental health.

C.M.D.

## THE CHURCH

**THE ROLE OF THE DISTRICT SUPERINTENDENT IN THE METHODIST CHURCH**, by Murray H. Leiffer. Published by Parthenon Press for the Bureau of Social and Religious Research of The Methodist Church. 201 pages. \$3.00.

Many observers of The Methodist Church feel that its most distinctive and vital office is that of district superintendent. For while the office of bishop involves more authority and prestige, district superintendents are in much closer contact with churches and are more than a dozen times more numerous.

More than any other officer of The Methodist Church, the district superintendent is the primary administrative agent. In this respect, United States Methodism has developed along lines quite distinct from those of English Methodism. British followers of John Wesley do not have an office that is comparable to that of district superintendent.

Murray H. Leiffer has given an exhaustive and sometimes exhausting analysis of the superintendent's role and functions. He points out that there have been major changes in the office during this century, with noticeable differences between sections of the church. Several proposals for redefining the office are briefly analyzed.

This is a significant reference tool, of interest not only to Methodists but also to other churchmen concerned with the administrative structure of a vast ecclesiastical institution. Viewed from the perspective of a pastor, it yields overwhelming evidence that The Methodist Church is irrevocably committed to programs largely initiated "from above." Law and policy making bodies, and not individual churches, chart courses of action. It is the work of the district superintendent to implement them.

W.G.

**BRIDGES TO UNDERSTANDING**, by Margaret Frakes. Muhlenberg Press. 134 pages. \$2.50.

The gap between the church and secular society is being linked by bridges to understanding, according to the associate editor of *Christian Century*. She cites examples of lay retreat centers such as Sigtuna, in Sweden; Iona, in Scotland; the evangelical academies in Germany; Kirkridge, Yokefellow House, and Pendle Hill in this country. A tour of these and many other centers of spiritual renewal led Miss Frakes to write a series of reports for *Christian Century* a few years ago. Expanded and supplemented with a helpful bibliography and a directory of lay centers in Europe and North America, this book is one more indication that Protestant laymen are recognizing that they are the church.

"Historically, calls for renewal have been sounded when evidence mounted that the essence of the Christian faith was being smothered by the church's over-concern with externals. The responses have come in succeeding waves . . . All have been efforts to make the gospel a more vital force in people's lives, to communicate its essentials more effectively."

This is a reporter's account of how the gospel is becoming a more vital force in people's lives.

R.W.P.

**THE CHURCH ON THE URBAN FRONTIER**, by G. Paul Musselman. The Seabury Press, Inc. 136 pp. \$3.25.

Churchmen are gradually becoming aware of the impact of urbanism on the Christian church. Some have attempted to define the problems resulting from the disappearance of the rural society in which American Protestantism developed. Others have suggested that the new social structure requires new forms for reaching men with the gospel of Jesus Christ. Still others have raised some embarrassing questions about the place actually occupied by the church in our culture.

Mr. Musselman has attempted to do all three but his real contribution is in the

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third category. From 1953 to 1960 he headed up the Division of Urban-Industrial Church Work of the Episcopal Church. From this vantage point he had the opportunity to observe what kind of institution the church really is today. The research program in which he participated enabled him to see the kind of problems faced by today's city church. He also reports briefly on several experiments to solve these problems. However his brief comments fail to do justice either to the complexity of the problems or the ingenuity of the experiments.

Out of his experiences in urban church work have come some "hunches" that are both persuasive and frightening. While these are directed specifically toward the Episcopal church, I suspect that they apply to most main-line Protestant denominations. He suggests that much of the contemporary boom in church building is not only wasteful but irrelevant and possibly prevents the church from carrying out its real purpose. He goes on to challenge the validity of present concepts of the parish and he raises real questions about the usefulness of parish calling in its current form. In a few paragraphs he points out that the seminaries are not preparing the students for the role they must fill—and under present circumstances there is no reason to expect that the schools will be able to adjust to the new demands. He warns us that there is a rising tide of anticlericalism in America today and says the signs are becoming increasingly obvious.

The most important parts of the book concern evangelism, and here the author's comments are most disturbing indeed. He says the churches act as if they are in a seller's market in religion when it is anything but that. He offers support for the argument that the new suburban church building is an expression of class consciousness rather than evangelism. In other instances, the evangelistic efforts of the local churches have contributed toward the development of a negative image of the church. The author introduces statistical evidence to support the contention that several denominations are barely holding their own and certainly not keeping up with the population explosion.

This is a provocative book and may win the label "controversial." The author has packed a large number of challenging statements into a few pages and anyone concerned with the future of the Protestant church in America will find the book both profitable and provocative reading.

L.E.S.

**THE COMING REFORMATION**, by Geddes MacGregor. The Westminster Press. 160 pages. \$3.50.

One of the most interesting developments in contemporary Christianity is the call, from many different directions, to reform Protestantism. This particular call comes from a Scottish theologian who is now dean of the Graduate School of Religion and professor of theology in the University of Southern California.

Speaking from within the Reformed tradition, Dr. MacGregor points out that in many ways the Roman Catholic Church is closer to the Reformation vision of the church than is Protestantism. Too many Protestants today do not recognize the centrality of the church in the Reformation tradition. The author warns that Protestantism is doomed to decay unless it is able to make the reality of the church come alive to the people who are now, in fact, only nominal members of the Christian community.

He suggests that any effort to revive the present church and bring it into harmony with the Reformation tradition requires a renewed emphasis on liturgy, discipline, and the spiritual life, combined with a return to the scriptures.



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We are hearing this same advice from other sources—from pastors working in the inner city and from ministers organizing new suburban churches, from Methodists and from Episcopalians, from Europe and from the South American mission field, from preachers in isolated parishes and from members of urban group ministries. Some of them think they have discovered a new answer to a contemporary problem. Dr. MacGregor points out that this is neither a new problem nor a new solution, merely a continuation of the Reformation vision through a revival of its program. Likewise he warns that such a renewed effort to reform the church must be continuous or it becomes deformation.

The author offers impressive evidence to support his thesis that Protestantism has strayed from the Reformation vision and has now seriously deformed the church of Jesus Christ. It is within the framework of this thesis that Dr. MacGregor makes two significant contributions. First, this is a critical analysis of contemporary Protestantism, but it is not a muck-raking, destructive kind of criticism. Too many such books have been published already. This is constructive criticism. The author early describes his goal for Protestantism, and the entire book is a positive effort to help the church move toward that goal. Second, this book offers a long-term view of the entire Reformation movement and tie the author's criticisms and program into that tradition.

L.E.S.

## WORSHIP

**COMMUNION MESSAGES**, edited by Frank S. Mead, Fleming H. Revell Company. 123 pages. \$2.75.

This volume, being released at the beginning of the Lenten period, will prove very helpful to those who wish suggestions for their own Lenten messages and, as well, for those of more academic mind who wish to see the trends in the preaching of communion messages.

The contributions are contemporary preachers of distinction. They include Charles L. Allen, Andrew W. Blackwood, Edward L. R. Elson, A. Reuben Gornitzka, G. Ray Jordan, Bishop Gerald Kennedy, and others.

The sermons are evangelical and will appeal to the general run of church attendants. Statements regarding the great mystery of the eucharist appear frequently in these addresses, but none of the authors seek to give theological interpretation to the great Christian experience.

Dr. Mead, the editor, does point out that there are various interpretations held by the various bodies, but these sermons will be acceptable in most situations. Dr. John R. Redhead does contribute a sermon on the "Names of the Sacrament," but it is in no sense a theological interpretation.

There is plenty of homiletic material here, but a minimum of controversial theology.

W.H.L.

**THE LITURGICAL RENEWAL OF THE CHURCH**, edited by Massey Hamilton Shepherd, Jr. Oxford University Press. 160 pages. \$3.25.

**THE EUCHARIST AND LITURGICAL RENEWAL**, edited by Massey Hamilton Shepherd, Jr. Oxford University Press. 146 pages. \$3.00.

These two books, edited by the scholarly liturgiologist who teaches at the Church Divinity School of the Pacific, Berkeley, California, represent papers presented at a Liturgical Conference held in two parts—the first at Grace Episcopal Church, Madison, Wisconsin, in May, 1958; the second at St. Paul's Episcopal Church, San Antonio, Texas,



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in November, 1959. The attendants were persons interested in the modern "liturgical movement" and especially as it expresses itself in the Associated Parishes, a group of Episcopalians. It is noteworthy that each conference was sponsored by a local parish as part of an anniversary celebration—Madison's centennial, San Antonio's seventy-fifth. Local congregations everywhere might well consider sponsoring significant high-level conferences on various aspects of the church's life and work.

Notable persons were gathered to present these papers. Their addresses are notable for historical rootage and practical concern. There is throughout a recognition that liturgical practice needs to be fundamentally grounded in vital theology. They think of "liturgy" not as something "nice" or "decorative" but as the very life-course of the church's faith embodied in the forms constituting the most important expression of the people of God—their meeting with God in worship. The concern does not stop with the church doors, either, for they see the wider social, educational, pastoral and ecumenical implications of liturgy. Although written mostly by Episcopalians, their essays will have value for Christians of all persuasions who are engaged in re-thinking the meaning of worship in the contemporary world in the light of the church's history.

Among the contributors are the Presiding Bishop of the Protestant Episcopal Church, Arthur Carl Lichtenberger; Bishop Stephen F. Bayne, an American who serves at London as executive officer of the Anglican communion throughout the world; Alexander Schmemann of the Faculty of St. Vladimir's Orthodox Seminary, New York City; Arthur Carl Piepkorn of Concordia Seminary (Missouri Lutheran), St. Louis. The others include several seminary professors, a Chicago business man, another bishop, and a school headmaster.

K.B.C.



### EASTER ON GOLGOTHA

It was a bare and wind-swept spot,  
A place of desolation,  
A rocky, hardened, loathsome place  
And filled with lamentation.

The high road leading up the hill  
Held half the crowded town,  
And long before the twilight came,  
Strange darkness settled down.

But now the people sing glad songs  
To tell how He arose,  
How angels moved the stone away  
And loosed His binding clothes.

Now, burning candles, pure and  
white,  
Pale lilies, are His own,  
And these recall the blackest day  
The world has ever known.

And now each heart a gladness  
knows;

For every grief and loss  
Must find a gracious anodyne;  
Spring flowers hide the Cross!

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## NEW ORLEANS' CHURCH HOUSE



It may surprise some of our readers to be told that the majority of the residents of New Orleans, Louisiana, are of the Protestant faith. There are 250 white Protestant churches and 450 Negro churches. One hundred and fifteen of the white churches are associated in the Greater New Orleans Federation of Churches.

The first council was organized with twenty church members in 1947. It was reorganized in 1954 as the Greater New Orleans Federation of Churches. In addition to the splendid Church House which provides administrative offices, some rental space, and a well equipped chapel for weekday and Sunday meetings, the federation owns and directs a subsidiary, the Staunton Manor Corporation, a senior citizens' hotel which houses elderly Protestants at a nominal charge. Under the leadership of George H. Wilson, a minister of the Disciples of Christ Churches, the federation is influencing social and political life of the metropolitan area.

— CM —

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others. The pictures are well done and the script is well edited.

In reality the pictures appear twice on the strip. In the first section the manual has been written for adults. In the second section the same pictures are used but are arranged in a different order to encourage their use in church school classes.

While the pictures do not show the last weeks of the life of Christ, we assume that they will be found in Part II which will be released later.

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# Religion In The British Isles

Albert D. Belden\*

## THE ARCHBISHOP AND THE

POPE. It is 400 years since an Archbishop of Canterbury visited the Pope of Rome. Now on December 2nd, Dr. G. G. Fisher, the present Archbishop of Canterbury is to be granted an audience by Pope John the XXIII at Rome. There is very little opposition in Britain to the proposal but a great deal of speculation as to the upshot of the interview. The Pax Christi League of Great Britain which aims at the abolishing of war through the Christian Churches of the World, is pressing the Archbishop to sound Pope John regarding the possibility of concerted action by Rome, the Russian Church, and the American and British Churches, to oppose firmly any outbreak of war between the Great Powers. This could be a magnificent first instalment of the Pax Christi Plan. If the 600 million (a net figure) of Christians of all Christian Communions abjured the act of war, the Church could give moral leadership for the same end, to the multitudes of the modern world. The other World Religions would follow her example and a Pacified World could steadily refer towards a World Federation of States and World Government. The Economic issue between two inadequate systems—Capitalism and Communism—could then be resolved into one Universal Democratic Model, both Free and Ordered. No healthier way of ending war can be conceived. It would indeed be deplorable if this 400 years of aloofness between Canterbury and Rome should be ended for no other purpose than the easing of ecclesiastical tensions among the Churches and the sublime opportunity of saving the world be lost to the Church of Christ. All Christians should pray fervently that these two men may see their Christian duty clearly and have the courage to put the World-wide Body of Christ at the head of the peace-making of mankind. By the time these words are in print we shall know if such hopes are to be realised.

LIN YUTANG. This name is so well known, and gratefully so, outside of his native land, that I venture to quote passages from a bright little review of Lin Yutang's latest book, from the pages of

'The Church of England Newspaper', written by Donald Bradford. It is so seldom that a book-review appears beyond the paper to which it is contributed. The book is 'From Pagan to Christian (Heinemann)'. Under the title 'Converted—but not by Hell-Fire', Donald Bradford says:

"The book begins with a couple of chapters of autobiography, but these chapters only cover the early years. They are so winsomely—and wittily—written that they make us ask for more! Then the book goes off into three long chapters on Confucianism, Taoism and Buddhism, a chapter on Reason in Religion and another on the Challenge of Materialism. All this, however, is but a preface to the concluding chapter of the book, 'The Majesty of Light', in which the writer tells of how he came out of "paganism" into Christianity.

Not an autobiography, but a spiritual odyssey—that would describe the book. Its last chapter shows us the author thankfully worshipping in New York, in Maddison Avenue Presbyterian Church, after many years of squirming under pseudo-Christian preaching.

Thank God for that home-coming. One would like to leave it there. But one is forced to ask oneself what even greater truths the writer would not have seen if, at the critical moment in his spiritual journey, he had come into contact with a *living* theology and not with an angry preaching of hell-fire. ("Church worship still very largely consists in an angry minister preaching damnation in angry words about an angry God"). He has met too many "doctrinaire busybodies", too many exponents of what he calls an "automatic and foolproof" doctrine of Atonement.

We know what the author means. But the answer to bad theology is not less theology, but more *real* theology vitalised and beautified with the "meekness and gentleness of Christ" in those who expound it.

BI-CENTENARY OF METHODISM OVERSEAS. Methodism in British Guiana welcomed for the first time in its one hundred and fifty nine years of

chequered history, the President of the Conference.

The Rev. Edward Rogers flew in from London on October 7th complete with his old London mac! Trinity, the mother church, was looking extraordinarily well for the Bicentenary celebrations. Floodlit at night with huge signs and the distinctive phrases of Methodism, Georgetown, the capital, suddenly awakened to realise that something was happening. Press and radio gave special talks and plays about Methodism; the Government information service gave up its Sunday at Noon broadcast so that the President could speak on Methodism.

British Guiana Methodism has long awaited the invigorating witness of the President. The time is nigh when as a result of his visit, British Guiana will show signs of renewed life, and it will be on record that the President inspired and infused the way of God in the changing world.

FREE CHURCH UNION SNAIL-PACE PROGRESS. In marked contrast to some recent sessions and partially indeed, to that of the following morning, the Tuesday afternoon session of the autumn meeting of the Free Church Federal Council in London recently, drew a packed house. This was in response to the subject of Free Church union, which figured on that session's agenda.

Once again little progress in that direction was made. Some delegates, notably among the Congregationalists, appeared convinced that the ultimate reunion of the Protestant Churches in Britain could equally as well be jeopardised as furthered by such progress. After the Rev. S. Maurice Watts and the Secretary of the Congregational Union (the Rev. Howard S. Stanley) had clarified the Congregationalists' stand in regard to the proposed commission, the Secretary of the Baptist Union (the Rev. Dr. Ernest A. Payne) proposed that the matter be approached from a different angle and a factual statement prepared.

This statement would set out, in as great detail as was possible, to secure from the denominations, the present position of the individual Free Churches in matters theological and ecclesiastical and of their relations with one another, in the light of all that had happened in ecumenical relations since the Archbishop of Canterbury's Cambridge sermon of 1946. The motion was carried.

DR. WEATHERHEAD'S FARE-

\*Clergymen of London, England. Church Management's British Isles reporter.

**WELL.** More than 700 people crowded into the City Temple's large hall to wish Dr. Leslie Weatherhead well on his retirement after twenty four years as minister.

After prayer, by the Rev. Ronald Ward, minister of Eltham Congregational Church and for many years himself a City Templer, Mr. John Dewey from the chair, gave a survey of the past twenty-four years. Dr. Weatherhead, said Mr. Dewey; had given the best years of his life to the City Temple. Dr. Weatherhead touched nothing he did not adorn, he went on, and no material gift could ever express the deep gratitude of the Church to him as their minister and friend. Dr. Pickard, an earlier church secretary, presented Dr. Weatherhead with a folio of more than fifty letters from friends all over the world, marking his retirement from the ministry. He also presented a cheque, given by those present and many others. A letter was read from Miss Opie, secretary of the Friends of the City Temple in Australia, expressing the hope that the 'City Temple Tidings', which was their main link with the church, might still carry messages from Dr. Weatherhead as often as possible. Mr. Griffiths paid tribute to Mrs. Weatherhead, who was unable to attend because of her recent illness. Dr. Weatherhead said so many things has been claimed for "this fellow Weatherhead" that he simply could not wait to hear him! Expressing the thanks of his wife and himself, he said how much he owed to his wife and to the serenity and peace of their home life together.

Rumour has it that the cheque presented was in the neighbourhood of £7,000.

**A QUEEN'S TESTIMONY.** Speaking in Edinburgh to a special meeting of the General Assembly of the Church of Scotland recently, in commemoration of the 400th anniversary of the Reformation, the Queen said that as a result of the Reformation, the Gospel which had long been revered as a record handed down from primitive Christianity was once more seen to be also "a living light by which men ought to direct their lives and perhaps remould their institutions". Her Majesty said that at the Reformation, "Holy Writ was liberated to the people and as a result the Word of God was revealed again as a force to be reckoned with in the affairs of both public and private life."

This was the first time for 350 years that the General Assembly had been

addressed by a reigning monarch. After she had withdrawn from the meeting of the General Assembly, Her Majesty addressed a nearby meeting of women representatives of the Church of Scotland. She told them: "From the earliest times, as the New Testament recalls, the Church has been deeply indebted to the devoted labours of her women folk." Her Majesty also gave a word of special encouragement to the "ladies of the manse".

**THE ARCHBISHOP AT BAPTIST HOUSE.** At the end of the first session of the meeting of the British Council of Churches on Tuesday, Oct. 25, at the

Baptist Church House, London, the Archbishop of Canterbury, Dr. Fisher, who is the Council's chairman, unveiled a plaque commemorating the formation of the Council in 1942 at a meeting held in the Council Chamber of the Church House. The plaque, which is made of bronze with white lettering, has been given by the Baptist Union of Great Britain and Ireland. It is affixed to the panelling in the Council Chamber. The inscription reads:

"In this Council Chamber of September 23rd, 1942 The British Council of Churches was

(turn to page 64)



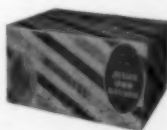
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For the visiting American preacher, such reasoning sent his imagination off in several directions at once.

The week before I had preached in an English Methodist Hall with a seating capacity of 1,200. The stewards were highly pleased that nearly 200 were present. That same evening when a lay preacher presided, there was a congregation of 34.

Empty seats can dampen the spirit of the most faithful, whether in parliamentary debate or Methodist worship.

By contrast a chapel built to seat 175 accommodates a crowd of 200 by bringing in extra chairs, squeezing people together, perhaps scheduling additional services. Again there is created tension, excitement, anticipation, spirit. Who would not pray for those memorable moments in church when more are present than there are seats.

The Reverend J. Ernest Bolam who several years ago traveled across England setting up fellowship meetings for Methodist churches used the same psychology. If 75 were expected for a meeting, he insisted that a small room set for only 50 be prepared. If 150 made reservations for a meal, he asked the ladies to set places for 125. A last minute rush for more chairs is psychologically better than the alternative, rows of prepared places for which no one shows up.

For years the Methodist Hall in Brighton has had a reputation for enthusiastic crowds. While other places of worship grew empty this one seemed always full. The reason: good preaching combined with the crafty talents of the sexton. The hall contained individual chairs. On a rainy Sunday evening, a hundred chairs would be missing, the others rearranged so no one would notice. The spirit never lagged and the following week, extra chairs would have to be rushed in at the last minute.

Admittedly this is nothing more than a strategic move. By itself it becomes just a public relations guessing game. But anyone who has slipped into a nearly empty sanctuary and tried to sing with enthusiasm and rejoice in Christian fellowship can appreciate the psychology involved. By contrast think of the crowded chapel, the extra chairs, the additional services.

The trend toward neighborhood churches, multi-purpose rooms, decentralized planning, and multiple services is nothing new in America. It's good to know that this strategy in church programming has support from our English neighbors.



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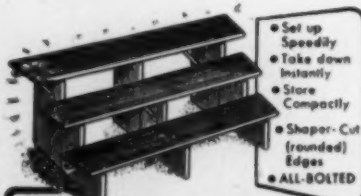
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## Ministers' Vacation Exchange



This department is available to *Church Management* subscribers without cost. Nonsubscribers may use it at the classified rate of ten cents per word. It will appear in each issue in 1961 up to and through June; it will then be discontinued until its announcement in the February 1962 issue.

The items which appear here give a good idea of the way to prepare your listing. Start with the name of your city and your denomination. Tell what you have to offer and what you would like to receive. Close with your name and mailing address. We should receive items for the April issue before March 1st.

Each listing will be used twice, with the exception of those sent for the June issue. We request that you advise us when an exchange has been consummated, in order that the space may be released.

### Indiana

Anderson, Indiana. Methodist. Minister with wife and son would like an exchange with minister of any evangelical denomination, preferably in New England or the Rocky Mountain area, for three Sundays in July or two in August and one in September. Honorarium and good house.

Wallace W. Deyo, 729 East 31st Street, Anderson, Indiana.

### Michigan

Port Huron, Michigan, American Baptist. Will supply or exchange pulpit and parsonage for three or four weeks during July or August with minister of congenial denomination on West Coast. Seven room parsonage here near St. Clair River, Lake Huron and Blue Water Bridge to Sarnia, Canada. Sixty miles from Detroit. Honorarium for service Sunday A.M.

Wesley E. Smith, 835 Court Street, Port Huron, Michigan.

### New York

Will Supply any congenial pulpit in the vicinity of San Francisco, California, during the month of August in exchange for the use of the parsonage. I can furnish references from summer engagements in Reseda, California; Saint Augustine, Florida; Bermuda, and England.

Lester L. Haws, 156 North Broadway, Yonkers, New York.

### Ohio

Suburban Hamilton, United Church of Christ. Three bedroom, modern parsonage in growing suburban area; forty-five minutes to Cincinnati and Kentucky; one and a half hours to Dayton; ten miles to Oxford, Miami (Ohio) University, and Hueston Woods with boating, swimming; large front yard and back yard with shade trees; small mission church; \$20.00 weekly honorarium; would expect same; no denominational preference. Two school age children (boy-nine, and girl-six). Need three bedrooms; first four Sundays in July. L. E. Detwiler, 2621 Millville Avenue, Hamilton, Ohio.

### Oklahoma

Nowata, Oklahoma. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for three or four consecutive Sundays between July 16 and August 13. Morning service only, air-conditioned building, honorarium. Four bedroom manse partly air-conditioned, two baths, modern conveniences. Local fishing, swimming, golf; 45 miles from Tulsa museums and city attractions. Have three children, ages 10, 13, 15. Enjoyed previous exchanges.

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Franklin Stebbing, Box 168, Nowata, Oklahoma.

### Pennsylvania

Linesville, Pennsylvania. Methodist. Pulpit and parsonage exchange any three Sundays between July 16 and August 20. Two churches, identical services, membership 550. Located in summer resort area of beautiful Pymatuning Lake. Swimming, boating, fishing. Seventy miles east of Cleveland, 50 miles south of Erie, 90 miles north of Pittsburgh. Three-bedroom parsonage. Three children, 14, 10 and 3½. Honorarium.

Edward E. Donner, Box 86, Linesville, Pennsylvania.

### Pennsylvania

Norristown, Pennsylvania, United Church of Christ. Will exchange Pulpit and Parsonage for three or four weeks in July and beginning of August. Church of 600 with one service per Sunday. Excellent honorarium. We have two children and are located ten minutes from Valley Forge Park, and thirty minutes from downtown Philadelphia; one and a half hours from Atlantic Ocean Beaches.

Earlin H. Lutz, 917 Swede Street, Norristown, Pennsylvania.

### Virginia

Richmond. Methodist. Would like to exchange parsonage and pulpit the last Sunday in July and first two in August or first three Sundays in August with minister of a congenial denomination in New England, Up-State New York or Canada. Church has 950 members. Located in lovely neighborhood. One Service per Sunday. Honorarium. In close proximity to Williamsburg; Washington; Skyline Drive and beaches. Two children—son 14, daughter 8.

Dr. Frank H. Van Dyck, Jr., 1707 Westover Hills Blvd., Richmond 25, Virginia.

### Wisconsin

Oconomowoc, Wis. Methodist. Will exchange new parsonage will all modern conveniences for four weeks beginning July 3. Lovely lake community (swimming, boating), one hour from downtown Milwaukee. Services here are already covered by community arrangement. We have two small daughters. Milton Weisshaar, 709 Elizabeth St., Oconomowoc, Wis.

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# "How The Chimes Rang"

C. E. Eskay

A glorious harvest moon bathed the sleeping city of Los Angeles with tranquility, casting a long shadow beyond the Robertson Methodist Church tower. Suddenly the night's stillness was shattered by the rollicking notes of "The Beer Barrel Polka." One hundred watts of power has "push" any time, but at one-thirty on a crisp Sunday morning - - - - -!

Probably the majority of sleepers awakened attributed the unwelcome concert to some inconsiderate neighbor, but those nearest the church knew better. The church's phone almost jumped off the desk as outraged neighbors protested the serenade. Dick had the record "off the air" long before the chorus, but the phone stayed hot with "Sacrilege," "What a thing for a church," and even more pungent comments and advice.

Frankly, the "committee" didn't intend to broadcast, but merely check the public address system to be sure it was ready for Dr. Charles S. Kendall's chime records to summon worshippers in a few hours. Twenty years have slipped by since the Rev. Richard J. Dunlap (now pastor of the large Huntington Park Methodist Church of Los Angeles) flipped the wrong switch!

Now Dr. Kendall's Chime recordings are played in every state in the Union and half-a-hundred other countries. They are favorites with Chaplains of armed forces and institutions, and ring out from Glasgow to Singapore.

It all started when Dr. Kendall tried to find suitable bell and chime records to play from the Church tower. The congregation was too burdened with debt to afford a bell, to say nothing of chimes. The tower wouldn't have held them anyhow. Yet the Church should have a "voice" to call the faithful, to remind the "back-slider," and to challenge the "unsaved."

The only "label" records on the market were a ten inch Victor record of the "Bells of Petrograd" (with sleigh-bells on the reverse side) and a twelve inch Columbia recording of bells in an English country side. Dr. Kendall shared his predicament with an-

other "sound system" cleric, the Rev. Herschel Hedgpeth of the Magnolia Park Methodist Church. The Rev. Hedgpeth produced a Disney Studio "soundman" and history was in the making.

Robertson Church has tubular organ chimes and a vibra-harp. Dr. Kendall's musical interest included piano, organ, and accordion (as well as trumpet) so recording sessions began. Because of daytime traffic noises, the three men generally began at midnight. Lowell was the technician, Hedgpeth did the timing, and Kendall was musician. Experiments led them to believe that the clear chime tones carrying the "melody" were more pleasing to the average layman if the vibraharp softly sustained the "harmony."

They were equally careful in programming, placing the great stately hymns of the church on one side of a record, and the gospel songs on the other. The little trio "cut" two of each set of hymns, one for Magnolia and one for Robertson, and turned down all requests for duplicates simply because it took too long and would cost too much. When Kendall moved to Phoenix for a fourteen year pastorate at Central Methodist Church, the recording sessions became few and far between. However, when Central installed chimes and harp, a local recording studio assisted, and Kendall issued eight ten inch records under his own label, Desert Chimes. Some of these are still in use across the country.

When he returned to Los Angeles in 1956 to become pastor of Methodism's cathedral, First Methodist Church of Hollywood, he found a \$25,000.00 carillon in the great tower of the church, as well as organ chimes. The tower carillon is the largest installation west of the Mississippi. At last here were instruments to challenge any musician. Dr. Kendall felt his days of recording were over since his needs were now adequately supplied.

However, Mr. Randy Wood, President of Paramount's Dot Records, was a loyal member of Hollywood Church and an enterprising business man.

Having heard Desert Chimes, he signed Dr. Kendall to record for Dot, following the same musical format and programming. The Maas-Rowe Carillon Company was happy to loan chimes, and their Vibra-Chord (a name they have patented) for recording sessions in Dr. Kendall's parsonage home. Now Dr. Kendall owns Maas-Rowe equipment, thanks to the gift of Mr. and Mrs. B. G. Beck of the Robertson Church.

Dot moves Ampex equipment into the parsonage whenever a new album is to be recorded, and sessions may last several days. The biggest problem is foreign cars and heavy truck going up Outpost Drive past the parsonage. Usually "a take" of one hymn can be managed without interruption, but nineteen attempts were necessary before "Ein Feste Burg" was satisfactory. After the tapes were "cut" the "master" was made. After a technician accidentally leaned against a recorder and innocently wiped out the last four bars of "Come, Thou Almighty King"—not discovered until "in print"—Dr. Kendall followed each operation with a "listen".

While he says "the best ones are still to come", hundreds of thousands listen to Dr. Kendall's Chimes daily. A General in France cables for a Wedding Chimes record, while a Chicago business man writes, "I find your Chimes make my morning devotions more meaningful."

Dr. Kendall programs approximately twenty hymns on each twelve-inch long-play (33 1/3 rpm) record, thus providing a total of almost forty minutes playing time. Most of his records have seven seconds of silence between hymns, enabling them to be used on automatic timing equipment. Two of these albums have been given the prized 4-Star rating by Billboard, but Dr. Kendall cherishes most the words of appreciation from ministers and laymen. His albums, in order of issuance are: Christmas Chimes (DLP 3083), Cathedral Chimes (DLP 3101), Chimes at Eventide (DLP 3124), Chimes of Faith (DLP 3129), Wedding Chimes (DLP 3127), Patriotic Chimes (DLP 3202), Chimes of Praise (DLP 3227), Easter Chimes

(DLP 3271), and Chimes of Memory (DLP 3341), secular. In addition, he has teamed with Dr. Norman Soreng Wright and the great Cassavant Organ of Hollywood First Methodist Church to make "Christmas Organ and Chimes", (DLP 3225) and "Here Comes the Bride," (DLP 3299)

The Church's outstanding Sanctuary Choir has caught the recording spirit and released "Ballad for Americans," with "No Man Is An Island," "Give Me Your Tired," "America the Beautiful," and "Good Night America," DLP 3171, and Miklos Rozsa's "To Everything There Is A Season," with Psalms Eight, Twenty-Three, and Ninety, DLP 3304.

Dr. Kendall's next venture, in addition to more Chimes and Organ and Chimes, will be a "counselling" album for those to be married, and one appropriate for Teen-agers entitled "How Old Is Old Enough?" Dr. Kendall has married more than two thousand couples and has success in communicating with youth audiences. All this about one man's hobby—his wife and children with fifty years of University enrollment and multiple degrees among them is a story by itself.

When you hear Chimes ring out, you're probably hearing Kendall's Chimes.

— CM —

## CHURCH PUBLISHING HOUSES TO MERGE

The merger of three Lutheran bodies,

The American Lutheran Church, The Evangelical Lutheran Church, and The United Evangelical Lutheran Church, into one new denomination to be known as The American Lutheran Church brings about a merger of the three publishing houses of these denominations. The three presses of the Augsburg branch in Minneapolis, the Wartburg Press in Columbus, Ohio, and the Lutheran Publishing House, Blair, Nebraska, will be retained, but all have been placed under the general superintendency of Dr. Randolph E. Haugan, who has been the general manager of the Augsburg Publishing House in Minneapolis.

The combined plants will have a total of four hundred employees, while the volume of business will total more than six millions of dollars per year. It becomes the fourth largest religious publishing house in the United States.

Church Management: March 1961

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# Valley Forge Headquarters, American Baptist Convention

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The Valley Forge Headquarters will bring together offices and publishing facilities of national Baptist agencies now located in five buildings in Philadelphia and New York.

The design answers functionally and symbolically a question of great importance to the independent agencies—how to satisfy varying space requirements without losing identity on one hand or stressing differences on the other. Offices and shared facilities are disposed in a three-story circle of some 137,000 square feet, suggesting the agencies' unity of purpose. Stair towers punctuating the circle define a specific "arc" on the upper levels for each agency. On the ground floor, supporting columns form an arcade that is partly glass-enclosed to accommodate a central lobby, book store, library, and personnel office. The open portion of the arcade releases interior court space to the rolling countryside. It will become a setting

for sculpture and other memorial treasures. A single-level conference and cafeteria center extends out from the ground floor.

The circle embraces an open courtyard, 220 feet in diameter, from which a chapel rises to a height of 80 feet or more. The focal position of the chapel, which will stand in a baptismal pool, suggests the centrality and supremacy of the local Baptist church.

A one-story graphic arts plant fanning out beyond the office building has 118,000 square feet of space for printing, binding, shipping and receiving.

The office building and plant are situated on the high, flat portion of the 55-acre farm site, away from the Pennsylvania Turnpike that borders it. The circle will have a partially-exposed concrete structure and walls of natural-finish stone. Pale earth colors—tans and greys—will compose the exterior color scheme.

## RELIGION IN BRITISH ISLES

(continued from page 57)

formed under the Presidency of William Temple Archbishop of Canterbury".

After the unveiling, the Council was entertained to lunch by Sir Cyril Black, M.P.

**YOUTH CALLS FOR INTERCOMMUNION.** Debate in intercommunion, on which the Archbishop of Canterbury said he had never heard one better, arose out of a report from the Youth Department of the Council, presented by Philip Race, chairman, (a Methodist), of the ecumenical youth conference held at

Lausanne, Switzerland, this summer. Of the 1,800 delegates, 320 had been from the United Kingdom. The conference, said the report, had become "a little smug and self-satisfied until, once again, the young people had to face the fact that they could not take Holy Communion together. This . . . was a bitter experience". They pleaded with the Churches, and the World Council of Churches to "work seriously towards the establishment of an increasingly inclusive intercommunion" and expressed the prayerful hope that when next they came together in an ecumenical youth conference enough progress would have been made.



# The Minister's Handbook Of Dedications

edited by WILLIAM H. LEACH

## THE BOOK

A collection of 55 dedicatory services for special occasions connected with the church. The services are divided into three sections.

**Part One** is concerned with the dedication of buildings and sites, such as ground-breaking and cornerstone laying ceremonies.

**Part Two** is devoted to dedications of furnishings and equipment, such as altars, pulpit furniture, baptismal fonts, windows, choir vestments, hymnals, and memorials.

**Part Three** has other dedications, such as camps, hospitals, and parsonages.

An outstanding feature of this book is the number of resources offered for each type of dedication: Scripture, poetry, litanies, and prayers.

**WILLIAM H. LEACH ASSOCIATES**

## OUR COVER PICTURE

Our cover picture for this issue gives a reproduction of one panel of a fifteen panelled sculptured glass window in the chancel of the First Methodist Church, Bridgeport, West Virginia. It shows, of course, the triumphal entry of Christ into Jerusalem on Palm Sunday.

This window has been created from a combination of metal and glass for most beautiful effects. Over the conventional lead fenestration gold leaf has been "flown" to enrich the color. The figure designs are sculptured from the metal rather than glass. When the church is illuminated at night the reflection is similar to the reflection from a precious jewel. During the day when the sun shines the metal strips between the glass appear as golden streamers. The all-over effect is a spreading of light which has been called "halation." The window is a creation of the Henry Willet Studios of Philadelphia, Pennsylvania.



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## THEY SAY

(continued from page 4)

ters' Vacation Exchange. This reminded me that I should have written you a long time ago to express to you my sincere appreciation for the part you played in providing a wonderful vacation for us last year. I answered an add from Ralph Knock in Weymouth, Nova Scotia and we spent a wonderful month in that beautiful province. We do appreciate the service you render to the ministers throughout the land.

H. Calvin Knock  
Vincennes, Indiana

## LIKES OUR MAGAZINE

The magazine is *Church Management*

The publishers are good,

Read it every single month

And you will what you should

Bill Roehm (Age 12)  
Lakewood, Ohio

## DISRUPTIVE UNIONS?

Dear Sir:

Many thanks for Belden's article last October. It has been so thought-provoking that I am just getting around to making a comment.

We have all seen some of our finest men leave the parish ministry to take an administrative office in church council work. We know the sincerity of these men in working for world peace, better race relations, etc. However, is not their mistake the assumption that man can build God's Kingdom? Because we as religious leaders are frustrated with today's world, must we add to the frustrations of our people by leading them into disruptive unions?

Might we not better remind ourselves and others that God is the supreme actor in history—not man? The service we can best render God and his Kingdom is, as Isaiah said, to "wait upon the Lord that worketh for those that waiteth for him."

Suppose in twenty years our ecumenical leaders discovered that God's spirit was being poured out on the prayer meetings held in laymen's homes. How many times has the Spirit of God been stifled by attempting to organize it?

Oh well, I guess I'm just an organizational man myself. My group will be named "The Churches Who in Good Faith Cannot Unite." My new title will be Bishop.

G. C. Greenwold  
Winsted, Connecticut

## A TESTAMENTARY TRUST UPHELD

(continued from page 18)

without determining the matter, it may be noted that upon the occurrence of any of the latter events, there is authority to support the proposition that the trustee could not retain the property but it should revert to testatrix's successors or residuary devisees.

Under the rules of construction above stated, however, we must consider testatrix's expressed intention in the first paragraph of her will that, 'Such net income shall not be used for any other purpose except the payment of the salary of the minister of said church,' and until her expressed purpose has terminated, there can be no justification for court interference with any surplus found accumulated.

— CM —

## CLERGYMEN ELIGIBLE FOR DISABILITY BENEFITS

(continued from page 25)

own good, as well as to spare society the long-time burden of his care, would be required to undertake a vocational rehabilitation training program if at all possible.

Where there is disagreement concerning an individual's claim, the board of trained physicians, all specialists in rehabilitating the crippled, who form the advisory panel of each such state agency are asked to make a ruling. This ruling can then be appealed to the medical board of the Disability Assistance Section of the Social Security Administration at its national headquarters in Baltimore, Md., which has the final decision.

Church agencies and missionary boards who have clergymen or lay employees who become disabled should immediately look into the possibilities of social security benefits. They are there for those who have legitimate claim upon such assistance, and often make the difference between self-respect and complete dependence upon charity for those who have the misfortune of being stricken by accident or disease early in life.

One final word: Even if the disability seems likely to persist only for a relatively short period, because the illness is a fatal one, a claim may well be made. A church secretary, for example, who has an operation in which incurable cancer is found, is disabled at the age of only 45. Maybe she will live only six

months, but, on the other hand, her illness may linger for two or three years. From the day of the operation, she can be considered totally disabled because of the condition found. If her salary is converted to a pension, so that she has no "earned income," she becomes eligible immediately for disability payments. Even though the payments may last only a few months, the thousand dollars or so will be of great help in meeting medical bills. And such a person is not going to live until 65 to get back any of the benefits for which taxes have been collected down through the years.

Should recovery ultimately occur—and it does sometimes even when a verdict of incurable cancer is given—the disability payments stop when the individual has recovered sufficiently to return to remunerative employment. It is not necessary to repay the benefits. They were made by the government in good faith and only a finding of fraud would alter this.

Hence, any time that disability strikes a minister or other church worker and prospects of early recovery are poor, the church administrator should at once give consideration to the role that social security payments may play in the individual situation.

## CHAPLAINCY OR MISSION

The various units of the denominations are often misled by the number of new churches that are opening. This is often really a matter of regrouping, rather than advance. The population grew 1.8% last year; Protestant churches grew 1.7%—and all the while we were opening many new churches. It is much more exciting to break ground for a new church building in a suburb than to find ways of serving in the inner city or keeping alive a small church in a declining community. We keep having more new churches, because we find it much easier to open churches than to close them.

The root of the difficulty is a confusion in aim. Often we are supplying chaplaincies rather than missions. In short, if we figure that there are enough of our "brand" in a given area, we move in and provide a church for them. It is less frequent that we or they see ourselves as providing a church for a community, i.e., as a mission to the unchurched and lapsed.

**Bishop James A. Pike in addressing a conference in connection with the meeting of the General Assembly of the United Presbyterian Church in the United States of America.**

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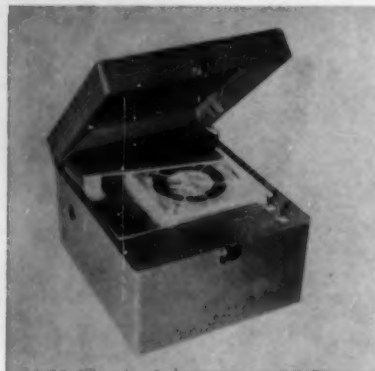
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# NEW PRODUCTS

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To fill a need of the many churches wanting true carillon music for special occasions, Telematics, Inc., has developed the Bell Master Tape Player, a high fidelity unit that makes an effective tower-tape system.

This now makes it possible for a church to purchase, at modest cost, a small bell system for liturgical bells and enjoy beautiful carillon music of its own choosing as well.

While the Bell Master, available in automatic or manual models, was developed as an accessory for the 2 bell Mission and the 5 bell Cathedral or Bourdon units by Telematics, it is an efficient plug-in tape player for any church bell system. For those churches not requiring liturgical bells, the Bell Master can be installed as a tower system.

The Bell Master uses continuous tapes built into plastic cases that slip into place easily for instant play, with no threading and no rewinding. Telematics cartridges are available in two sizes, providing up to 20 minutes or 40 minutes of the finest carillon music selected by the church.

Circle No. 3611 on coupon.

## BOGEN PORTABLE PLAYERS BROCHURE

A six page descriptive brochure and comprehensive engineering specification sheets on the Bogen VP-20 and VP-40 portable transcription players are available from Bogen-Presto, A Di-

*If you wish to have more information on new products described on this page, please circle the corresponding number found on the coupon on page 69. Don't forget to fill out the space for your name, address, and church.*

vision of the Siegler Corporation.

The brochure (catalog #702) describes in detail the many features of the VP-20 and VP-40 which bring studio-quality sound to a broad range of commercial, educational and entertainment users. The Specification Sheets (ES-VP-20 and ES-VP-40) give complete technical information, architect's specifications, accessories, and schematic diagrams. For your copy, use number listed below on the Readers' Service Card.

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## INEXPENSIVE VACUUM CLEANER



A new low cost vacuum cleaner has been developed by Multi-Clean Products, Inc.

Designated the D-125, the new vacuum tank holds 11 gallons liquid or 1 1/5 bushels of dry material. Its 1/2 hp motor develops a water lift of 66 inches. According to the manufacturer, the D-125 offers many of the features of larger

and more expensive models at a price substantially lower than most other vacuum cleaners of comparable capacity.

These include a heavy duty U/L approved switch, swivel nut intake connector, rolled edge at top of tank, heavy-duty cotton filter, and automatic float type shut-off which protects motor from damage from flooding. Welded steel tube handle assembly and 8-foot X 1 1/2 inch plastic hose are standard equipment.

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## MIXER ACCESSORY STAND



A new Univex product that creates an efficient "mixing center" in church kitchens has been announced by Universal Industries, manufacturers of food machines and allied equipment. A saver of space, time and steps, it contributes to easier, smoother, and thus more economical food preparation.

In one rugged, compact unit, Universal's new Mixer Accessory Stand provides both a stand for any type and make of bench mixer and a well-fitted, enclosed storage cabinet that organizes all the attachments for the mixing machine in one spot. Mounted inside, on the hinged door and the side of the cabinet, are racks that are carefully sized, shaped and placed to hold vertically the various cutting and grating plates and other light or flat mixer accessories, where they are in easy reach and neat order. Beaters, choppers and similar heavy or bulky attachments rest

upright on the floor of the cabinet.

The Univex Mixer Accessory Stand (Model E-240-A), measuring just two feet in width and depth, is die-formed of heavy gauge steel, galvanized or stainless. The unit is fitted with telescopic legs which adjust its height from 24 up to 36 inches to suit individual working requirements. It is available with or without casters.

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## HOME COMMUNION SET



This is a Revell-Ware Home Communion Set. It is pocket size, measures only 4 inches by 8¾ inches by 1¾ inches when closed. Provides complete service for six. Receptacle for used glasses insures sanitary service and prevents stains in the case. One model comes with a beautiful reproduction of the "Last Supper" inside the lid. This model is priced at \$11.00.

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## CONTINENTAL "300" 4-TRACK STEREO TAPE RECORDER



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The unit plays back standard 4-track stereo tapes through an external pre-amplifier/amplifier; the signal is being taken direct from the playback head.

The Continental "300" will also record and playback 4-track monophonic tapes through the unit itself or through an external hi-fi system. Also incorporated into the machine is an output jack for monitoring with headphones.

The "300" is provided with input jacks for recording from microphone, tuner or phonograph, with facilities for mixing (recording two signals simultaneously or in sequence) microphone with tuner or phono.

May also be used as a self-contained phono/public address amplifier and speaker system.

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## REX-ROTARY DUPLICATOR



This is the new Rex-Rotary D 490 Duplicator. It has many new features (Please turn the page)

To receive further information on products advertised and new product items cut coupon below on dotted line. Fold, staple or tape at the bottom and mail.

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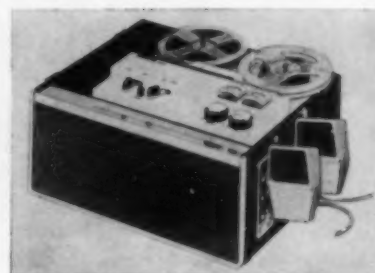
designed by Count Sigvard Bernadotte, the famous Swedish designer. Among these are concealed lights illuminating the receiving and paper feed trays, an interleaver-collator combination which automatically collates the sheet being printed with another sheet previously printed. Slip sheeting is simplified and scrap paper can be used for interleaving. A piano key type switch panel controls all operations. Paper-breakers on the feed tray enable the use of light weight and air mail paper. For a more complete description of the many unusual fea-

tures offered, circle the number below on the Reader Service Card.

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### KNIGHT PORTABLE RECORDER

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play-back at all 3 speeds—17½, 3¾ or 7½ inches per second; 2 track monophonic recording and playback facilities are also included. Many other features make this a good buy. Carrying weight is 30 pounds. Price is \$249.95 including two microphones, patch cords, reel of tape, and 7" take-up reel.

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Information below may be mailed postage prepaid if you follow instructions as stated on page 69.

### FOR MINISTERS AND ARCHITECTS SEND US INFORMATION ABOUT YOUR BUILDING PROGRAM

We will send one year's subscription (value \$3.50) to the chairman of your building committee if you will give us information about your building program in the spaces provided below. Your chairman will not only receive the magazine, but literature valuable in planning will be sent from several sources.

Church Management, 2491 Lee Boulevard, Cleveland Heights 18, Ohio

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### THE ANNUALS

We are listing alphabetically the several preaching and Sunday school annuals which have reached our desk for 1961.

*Arnold Commentary on International Sunday School Lessons*. 67th Annual Edition Edited by B. L. Almstead. Light and Light Press. 285 pages. \$2.25.

Church Management: March 1961



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*The Douglass Sunday School Lessons*, by Earl L. Douglass. The Macmillan Company. 494 pages. \$3.25.

*The Gist of the Lesson*. Edited by Donald T. Kauffman. pocket size. Fleming H. Revell.

*The Gist of the Lesson* edited by Charles M. Layman. Abingdon Press. 448 Pages. \$2.95.

*The Ministers Manual* edited by M. K. W. Heicher. Harper & Brothers. 388 pages. \$3.50.

*Standard Lesson Commentary*. Edited by Orrin Root. Standard Publishing Company. 448 pages. \$2.95.

*Tarbell's Teacher's Guide to the International Sunday School Lessons* Edited by Frank S. Mea., Fleming H. Revell Company. 384 pages. \$2.95.

*Rozell's Complete Lessons* by Ray Rozell. Rozell & Company. 320 pages. \$2.95.

*Uniform Lesson Commentary* edited by Arthur H. Getz. Muhlenburg Press. 326 pages. \$2.95.

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# WHAT DO YOU KNOW ABOUT YOUR FAMILIES?

## LARGER MEMBERSHIP PROBLEMS

I

**A**LL is not "sugar and cream" with the large membership churches.

II

**P**ASTOR-people relationship is critical.

III

**T**HE adding of additional ministers to the local church staffs has helped. But it has created problems of its own. Marginal (inactive) membership is increasing out of proportion to membership rolls.

IV

**B**USINESS met the period of expansion by creating personnel offices and compiling complete records of each employee of the corporation.

V

**M**ANY of our churches, even those with a multiple ministry, are relying on the primitive membership records of the one cell church.

VI

**A** record card which lists the names and addresses of members is hardly adequate for present needs. Adding to that a check list of the church activities of members is better but is still an ineffective personnel directive.

VII

**O**UR Family Church Record folder not alone provides for all of the information of the old church record card but also provides a file for acquiring detailed information concerning each member of the congregation.

VIII

**I**NTO this file the minister will place confidential data acquired on his visits, clippings from newspapers, letters to and from the family. In a few years the pastor has acquired an invaluable amount of material on the membership.

IX

**W**HETHER the selection of the local church is for the membership file listed here, or another, the movement among the larger churches of America has got to be in this direction.

### SINGLE CARD RECORD

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Note that the family name is visible at all times. The information for each member is complete. Actual size of folder,  $9\frac{1}{2} \times 11\frac{3}{4}$  inches.

\*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.

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3. Records pastoral calls
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5. File may be transmitted to new church if membership is transferred
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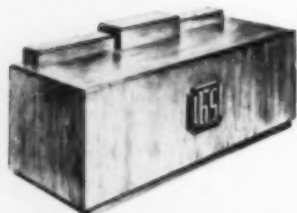
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- See your church furniture dealer or write for name and address of nearest sales representative.

